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Review

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Review

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CATHOLIC TEACHING IN LANGUAGE AND LITERATURE

SISTER M. AMELIA, O.P.*

The reader is bound to find out the facts sooner or later, so the cards might just as well be laid on the table at the outset. I belong to the teaching profession, in the field of modern languages—French to be exact—at college level on a Catholic campus. For a good many years, together with the rest of my colleagues in the modern language field—including many in non-sectarian institutions—I have been taking a beating at the hands of educators of all religious denominations who ask why we continue to clutter up heavily laden schedules with courses in modern languages. They ask what justification there is for teaching modern languages in a modern, practical world. They point their fingers at us and ask why there is a sharp decrease in the enrollment of modern language courses. Everything indicates bad modern language teaching, and for many years I have hung my head and turned the other cheek. I should like this opportunity to discuss the whole problem rather freely, albeit respectfully, just once. Educators tell us that this poor language teaching is due to bad and insufficient modern language teacher-training programs. The universities blame the colleges, the colleges blame the high-schools, the high-schools blame the grade-schools, the grade-schools blame the kindergartens, and the latter blame the home. It is a wonderful game of "passing the buck," with apparently no remedy on the horizon. I, for one, make bold enough to assert that most of the blame rests squarely on the shoulders of those who are influential throughout the country in the field of education, as such, and who have managed to get a vicious strangle-hold on our whole educational system. I shall try not to be long-winded, and I shall try to be precise.

THE LANGUAGE TEACHER'S DIFFICULTIES

It is agreed by all educators that one of the most essential

*Sister M. Amelia Klenke, O.P., is on the staff of the College of St. Mary of the Springs, Columbus, Ohio.

requirements for any good teacher in any field is an intimate knowledge of his subject-matter. Nothing could more successfully doom this requirement to failure for a language teacher than our present-day educational system with its multiplicity of state-required overlapping education courses which so weigh down the prospective teacher's schedule as to crowd out completely vital courses in the major field. If the reader is inclined to think that I am exaggerating, let him glance through a detailed syllabus for the various education courses taught in his own institution and see for himself how many times the adult prospective-teacher is reminded that classrooms must be well-ventilated, that they must be kept clean, that order and discipline must be maintained at least to a certain degree, that the teacher should be mindful of personal appearance and strive to keep on friendly terms with the administration, and so forth.

If a candidate have ingenuity and an intimate knowledge of his field coupled with enthusiasm, he should make a good teacher. If these qualities be lacking, no excess quantity of education courses will make up for the deficiency. We have today many examples of first-rate language teachers who have never had a formal course in education; we have far too many examples of deplorable language teachers who have been exposed to a goodly number of education courses. It is my conviction, and that of many of my colleagues in non-sectarian institutions, that an excellent modern-language teacher-training program can limit itself to two first-rate education courses, which would leave more room for acquiring a well-rounded cultural background essential to the good modern-language teacher. Let these education courses be given rather early in the four-year course, followed by a comprehensive examination in that field, if desirable. If the result of this examination shows that the candidate be found wanting in essential educational knowledge, then let him be required to make up the deficiency by outside reading until such a time as he can prove his mastery of the required subject-matter. He can, if he has the makings of a teacher, master this material by himself. He cannot teach himself the pronunciation of a foreign language, nor how to converse in it.

Educators are unanimous in declaring that the best way to educate is to draw out of the student (which the very term

educate implies) the solution to his problems by leading him, step by step, through clear, logical thinking, to formulate sound conclusions. Yet, there is no set of textbooks on the market today whose method is further opposed to such tactics than those in the field of education. Our education textbooks not only spoon-feed information to what are evidently considered to be below-the-average minds: they go so far as to try intravenous injections on all-but-stiff cadavers. Why not put out a set of education textbooks with some sort of intellectual challenge, so as to ascertain what material the student already knows, and which, consequently, would not need to be explained all over again in great detail? For instance, why not start each new topic with some vestige of a challenge like the following: "From observation in your own student experiences of the past fourteen years or more, what qualities would you say are essential to the 'good' teacher?" Then let the student or teacher check this list against a ready reference list and discuss those qualities which have not been tabulated. Or again: "What importance do you place on an attractive, well-equipped classroom?" After the student has discussed the advantages to be derived from such a room, he might be reminded, if necessary, that some of the world's greatest lessons have been taught without the benefit of a classroom: from a manger, from a cross, from the wheat-fields and vineyards, and from opposite ends of the famous log. Let us eliminate all the superfluous baggage that our present-day education textbooks are dragging around. Then let us do something tangible to convince our accrediting agencies that there are far too many state-required credits in education in our present teacher-certification set-up. If enough of us complained in influential quarters, perhaps our complaint would be heeded, and a remedy applied.

For the prospective modern-language teacher, I have suggested two prescribed first-rate education courses. The first of these should be of a general nature and should include at least one excellent chapter on the philosophy of education. The other course should deal with methods of teaching modern languages where emphasis should be placed on practice as well as on theory.

In training modern-language teachers, let us instill and keep

alive in them an appreciation of language as such, an enthusiasm for their field of endeavor. Let us remember how few good linguists were available for American diplomacy during the world wars for communication with Germany and Japan, and how few are even now available for communication with Russia. Let us remind our students from time to time of the importance of one or more modern languages (besides the native tongue) in the education of all cultured persons, aside from practical, utilitarian purposes. We might occasionally read to them such passages as the following:

This is then what we are trying to say in justification of foreign language for *all* students in our schools. The effort involved, the mental discipline, the sense of growing power and accuracy compose one facet of their value. The window opened upon a foreign civilization with ways of living and thinking and acting strangely different from yet similar to our own is an added enticement and utility. Finally the foreign literature with its fresh perspective on inner man reacting to life and its perplexities, his effort to grasp the meaning of the constant struggle into which he is thrust by being born, all of these of which no single literature commands a monopoly, enrich the soul, elevate the spirit, deepen the understanding. A student who has glimpsed in some of its foreign aspects this vision of puzzlement, courage, and faith, the message of all great literature, can face what he has to face with a greater confidence in his interpretative ability. The rest, as Conant says, is between him and God.¹

If we are teaching literature courses, let us endeavor to instill in our students a deeper appreciation of the intrinsic beauties of the particular language with which we are dealing, pointing out those qualities most to be admired in this or that race. Let us foster an appreciation not only of the language, but of the history, the art, the culture, the philosophy of that people whose language we are studying. Let us occasionally take a magnificent passage, some unusually fine short story, some exquisite bit of poetry, and challenge our students to commit to paper, in the best possible English, the inherent beauties they have just discovered. It will be an exhilarating experience for them and make them realize once and for all the benefits to be derived from reading in the original language rather than gleaning second-hand ideas which emerge from even the best of translations.

¹ Harry Kurz, "Most Important Thing in the Classroom," *French Review*, XXIV (December, 1950), 131.

NEEDS OF CATHOLIC LANGUAGE TEACHERS

The discussion up to this point has confined itself to difficulties which beset any and all language teachers. But the Catholic modern-language teacher has further and very serious moral obligations over and above all these. It is especially in his reading and literature courses that he is obligated to let shine the Catholic philosophy that is his (and his students') by careful interpretation and by constantly putting into play a healthy comparison between our Catholic way of life and the way depicted in the literature. It is in such classes that lie his greatest opportunities in the apostolate. But how to integrate Catholic philosophy with such courses? Certainly not by scanning the table of contents, or the index, of the *Summa* and deciding that we will include such and such an idea of St. Thomas Aquinas. Nor are we safe if we check our reading and literature courses against the *Index* and conscientiously avoid all mention of the "forbidden books." This is an easy-way-out method whereby we do our students the same sort of injustice as we did so long as we blithely barred all discussion of sex and marriage from our Catholic college curricula. Our students will hear all these things discussed by their non-Catholic friends; they will be confronted by these topics in magazines, on the radio, and over television. It is up to us as Catholic educators to give them the Catholic answers. Let us show them *why* this book or that play is condemned, and also explain its justification in non-Catholic or anti-Catholic eyes. You will tell me that this is a delicate and difficult task. I will be the first to agree. I will go still further. I will say that the task is made doubly difficult because we, the Catholic college teachers, are not given the assistance we have every right to expect from our Catholic universities.

Every year hundreds of our religious teachers are sent at fantastic sacrifice of time, comfort, health and expense, to our Catholic universities so that they may be equipped with the Catholic philosophy needed to fit them best for their work. What happens? Often these classes, for one reason or another, are conducted by non-Catholic laymen who have a practically non-existent idea of what is meant by Catholic, or any other, philosophy. What is the remedy you ask me? I suggest one:

good Catholic texts. And by that I do not mean any text which happens to roll off a Catholic press. No one is more aware than am I of the disgraceful books that we Catholics can turn out from time to time: books that are dripping with pietistic attitudes; books that are unattractive in format, inartistic, unsound pedagogically, twenty years behind the times when they are published—and what is the worst crime of all—bearing a glowing preface by some well-known Catholic educator who (to put it charitably) has evidently never read the manuscript. What can be done to offset all this? I venture one more suggestion. Let us do some honest-to-goodness teamwork and use the God-given talents we have. Let us pool our resources under competent guidance which should be obtainable in some of our big Catholic universities. Let me illustrate.

I have stated above that the modern-language teacher-training program could very well get along with no more than two prescribed first-rate courses in education, one of these of a general nature including a discussion of the philosophy of education. Am I to believe that we have no outstanding Catholic in the education field who could provide us with this much-needed Catholic text—a text whose every page would offer a real stimulus, a genuine intellectual challenge to the student and not lull him to sleep with a boring repetition of facts of which he has been aware for the past fourteen years? Is it impossible to produce such a text with separate chapters devoted to the Catholic philosophy of teaching social science, art, music, natural science, mathematics, modern languages, and the other fields? Then, is it asking too much for some group of sound Catholic educators to get together and give us a series of books showing us how to integrate Catholic philosophy with the teaching of each of these different fields? If this could be done, we Catholic teachers would know where we are going and might have some chance of reaching our goal. Let our leading Catholics in the field of education give us an occasional 'lift' instead of continually berating us in our unsuccessful attempts to carry a double load—that of the modern language teacher and that of the Catholic teacher of education.

How many hundred of M.A.'s and Ph.D.'s come out from our Catholic universities every year? How many of their theses

and dissertations are ever read or are even calculated to be read by any one else save the candidates themselves and the readers appointed to evaluate the fulfillment of requirements for the degree? Why not ask for quality and usefulness instead of quantity from these candidates? For instance, why not have a group of candidates work on the French literature of the Middle Ages and tell us how it reflects the teachings of the Church? And how this is again reflected in the art of the times? Can't these dissertations be made readable so that we college teachers and our students may use them and learn from them? Why not assign the French literature of the Renaissance or of any one of the succeeding centuries to another group of graduate students? Let one or more chapters be devoted to the principal movements of the century with a lucid explanation from the Catholic standpoint, calling in someone from the history or philosophy department (or from both if need be) to assist in the direction of the study. And then let us have a chapter for each of the leading writers of that century, together with an evaluation of his contributions from a Catholic standpoint, indicating the merits and demerits of each. We teachers of French literature in Catholic college are desperately in need of some sort of guidance. And I imagine that I am safe in saying that there is the same sort of need in all the other language departments. And, last but not least, how can we expect non-sectarian institutions to do anything about the importance of Catholicism in French literature, if we ourselves continue on in the supineness of our own status quo?

Our college administrators and faculty members of the English department urge us language teachers to correct English grammar, spelling, and punctuation, which the college student has not yet mastered after handling his native tongue all day for from fourteen to eighteen years. Of course, we are glad to oblige. But, in addition, we are expected to teach our respective modern languages so well in three or four hours a week (for two or three or four years) that the students will know how to pronounce, read, write, talk and understand the foreign language. Somehow on the side, we are also supposed to teach literature, culture, civilization, and Catholic philosophy and supervise the teacher-training program. If we do not do all this, and throw

in a French play or two for good measure, organize a French club and edit a French paper, we are not measuring up to standards. Whose standards?

Somewhere in the length and breadth of this great land of ours we should be able to find a group of linguists and philosophers who could pool their Catholic training and give us good Catholic editions of some of our great Catholic classics. After all, this is a portion of our great Catholic heritage of which we can be justly proud. Why should we Catholic language teachers have to rely on Protestant and Jewish scholars to interpret the great outpourings of the Church during the Middle Ages: the fine epic poems, and Chrétien de Troyes in France; Dante in Italy, for example? How can we expect our non-Catholic friends, brilliant, zealous and well-intentioned as they may be, to interpret these things for us when they have no knowledge of, or interest in, the doctrine or the liturgy of the Church?

It is not out of order to wonder how many Catholic teachers of French are without owning or even consulting the following reference-books, an indispensable minimum for any teacher of French no matter what his personal religion: *The Catholic Encyclopedia* (or at least the *Catholic Encyclopedia Dictionary*), a complete *Roman Missal*, a Catholic Bible, the *Alès Dictionnaire apologétique de la foi catholique*, the French *Ecclesia* and *Liturgia*, the *Index librorum prohibitorum*, at least a compendium of Catholic philosophy, abbé Bethléem's *Romans à lire et romans à proscrire*, and a recent volume of the *National Catholic Almanac*. The many volumes of the Calvet history of French literature should be known to all teachers of the field.

CONCLUSION

Yes, we Catholic teachers of modern languages have fallen short. But I hope I have demonstrated that the blame is not all ours. It is up to those who have been most sharply criticizing us to give the help and leadership we need and have every right to expect. Catholic leaders in the field of education should be able to set this thing in motion. There are plenty of zealous, hardworking, talented Catholic men and women who would do everything in their power to coöperate.

A FLAME THROUGH DARK GLASSES

LAURENCE BURNS*

In these paradoxical times, when freedom of conscience is taken to mean that a religious person must contribute his tax money toward the teaching of irreligion, the Church should be especially careful in nurturing the flame of the spirit in its own schools.

It's no doubt a fine thing when a parish school is a year ahead of the nearby public school in its general curriculum, and it was a very wonderful thing indeed that the parochial school children won all the prizes at an open spelling bee held in Washington a few years back, but what doth it profit a man if he gain the whole world and lose his own soul? Are we teaching our children religion?

The obvious answer is yes, but the obvious is not always true. We're teaching in a way that keeps up a steady flow of religious vocations, and even in a way that keeps our churches filled. Yet many recent converts have pointedly commented on the fact that the least likely place to find enlightenment on the Church's teachings was among their Catholic friends. And in too many accounts of juvenile wanderings, has the wrongdoer been noted as having "attended Saint So-and-So's Parochial School."

The fact that our schools do not always hold the interest of their pupils is clearly shown by the many parishes in which, although parents clamor at the gates to get their children into the lower grades, the upper grades are much more sparsely settled. The loss in the higher grades is to some extent caused by the better sports facilities in most public schools, but such things would have a lessened impact in a child on fire with the Faith. But when the flame of Christ is leaping high, we hand the child a pair of smoked glasses.

*Laurence Burns, a former member of the instruction and research staff of Massachusetts Institute of Technology, is a graduate of Catholic schools and now has a child attending a Catholic elementary school.

OBSCURANTISM IN THE CATECHISM

The first bit of obscurantism we introduce is in the "penny catechism." The simple grandeur of the opening chapters of this little book soon changes to a mere memory test on selected groupings of abstract words. You don't believe it? Then just open your Baltimore Catechism No. 2 and look at Chapter 10. That's the one where the children learn the three theological virtues, the seven gifts of the Holy Ghost, the twelve fruits of the Holy Ghost, the eight beatitudes, and the four cardinal virtues and seven lesser ones. All these lists of words in a single lesson! Forty-one different abstract terms to define! And just two lessons later the child is expected to learn the four marks and three attributes of the Church.

Is it any wonder that the *Register* reports a meeting of Catholic teachers at Cheshire, England, where a *unanimously* approved resolution blamed the Catechism for the loss of 25,000 children annually to the Church and referred to the Catechism—which all too many of us look upon as being almost as sacred as the Bible or the Ten Commandments—as "An Iron Curtain between the child and knowledge of its Maker."

Those are strong words, and maybe the English Catechism is worse than ours. It might very well be. And, of course, ours has been recently revised. But the revisions were not in the nature of simplifications; they were in the nature of adding exceptions and amendments to the earlier answers—the kind of writing that would result if a government lawyer rewrote the Gettysburg Address!

The result is that the children's vision of God is lost in a fog of lengthy words. And the fact that the kids are not really expected to know what the words mean is clearly evident in the chapter on the sixth and ninth commandments. Any child of eight or ten who knew the real meanings of some of the words in those chapters would probably be expelled from the school.

The folly of the whole thing can be better appreciated if we remember that we could just as easily teach the children to parrot answers to a set of questions on something like Einstein's theory. I can hear one of the answers now: "The fundamental postulates of the special theory of relativity are the constancy

of the velocity of light in free space and the invariance of physical laws to a uniform linear motion of the reference axes." The words are no longer than those in the Catechism, and the children could learn a whole set of answers like these, without ever getting a real understanding of relativity itself. Just as they can learn a whole bookful of answers in the Baltimore Catechism without getting a real understanding of the fundamental import of their religion itself.

CHILDREN SHOULD BE TAUGHT TO THINK

Instead of giving the children a memory test, we should persuade them to think things out. "In the name of the gods, I beg you think," said the ancient Greek. We should paraphrase this in the name of God. We should get rid of the irony of teaching a doctrine of free will while giving the students no chance to exercise their free will.

From the seventh grade on, the year's advantage in curriculum that so many of our parochial schools have over the public schools begins to fade. We may still have advantage in the three R's, but in the years when the public school children are learning to think for themselves—and unfortunately to do it in some mysterious manner that dispenses with moral principles—our children are being regimented and disciplined, and their thinking is being done for them. They are kept too much in an atmosphere of "We're not asking you, we're telling you!"

CHILDREN SHOULD DEVELOP SENSE OF RESPONSIBILITY

We must gradually give our children more responsibility, and teach them to exercise it properly. We must somehow make the teaching of right and wrong come alive, we must relate it to the "hot-rods" racing down our city streets, and to dates in parked cars and to life in the loneliness of military barracks. We must make the Ten Commandments become a vital force, and including the sixth and ninth commandments. The children learn to recite words like "adultery" and "chastity," "the fruit of thy womb" and "conceived by the Holy Ghost" in the earliest grades. In the upper grades, they should not be left to find out the meanings of these words by their own devices, even if this

means educating their own parents to enlighten them in such matters. As someone has recently pointed out, the Blessed Virgin understood such things at the age of twelve. She became the Symbol of Purity not because she had no knowledge of such matters, but because she had the knowledge and remained steadfast. The thing that has to be worked out for each generation anew is the manner of imparting the knowledge before it is learned from tainted sources.

The pastors will have to devote less time to the *form* of things, and more to the *substance*. To do that, they must stop regimenting the children into various pet projects. In one parish last December, the children rehearsed three afternoons a week for a Christmas pageant, one afternoon a week for choir and on the sole remaining school afternoon were herded into the weekly school movie. The home became simply a place where the children arrived at the end of the day to eat and sleep.

The Church stresses the unity of the family—yet keeps the family from going to Communion together, or even to Mass together, by such devices as the nine o'clock children's Mass. The Church is gradually becoming the only place which the family cannot attend as a unit. And the often sudden regimenting of the children into some week-day activity that completely disrupts their attendance at some community event which they are accustomed to attend with non-catholic children often gives the Protestant onlooker the idea that our religion maintains a sort of totalitarian control over our children.

CHILDREN SHOULD LEARN TO POLICE THEMSELVES

We must stop policing the children and let them gradually learn to police themselves. We don't want them to become so sick of the regimentation and discipline in the Catholic school that when they leave it, they become wild things, drunk with an unaccustomed absence of restraint.

We must give the kids a sense of responsibility, and encourage them to think things out for themselves. We must make the teaching of good and evil a vivid thing, and encourage the children to make their own choice. Too many of us remember that Eve chose the evil fruit, but forget that God gave Eve the

chance to make her own choice. Her act, like all others, had its consequences, and so we must now teach our children about the pall of smoke that has hovered around the world since Eve's sin, and how it can only be dispelled by the flaming Spirit of Christ.

"Suffer the little children to come unto Me," Christ said and waved the grown-ups aside. He still calls the children lovingly to His Sacraments, the grace from which so often supplements the efforts of the hard-working sisters and helps them to circumvent the obstacles in their way and to somehow bring the children to Him face to Face.

• • •

St. Louis University Institute of Technology will offer a complete, four-year curriculum in civil engineering, beginning next fall. Only freshman will be admitted in 1952-53.

Fontbonne College (St. Louis) will offer three courses in child education at its summer session, June 17-July 25. The courses are Nursery Education, Creative Arts for Children, and Organization and Administration of Child Development Programs.

Manhattan College gave twenty-two scholarships, valued from \$1,000 to \$2,500, to high school seniors last month.

Providence College recently received a grant of \$10,600 for cancer research from the Damon Runyon Memorial Fund.

Miss Cecile Whalen, a graduate of the College of St. Teresa (Winona) has been named training specialist in international services in the Federal Security Agency.

Two St. Teresa's seniors, Mary Alice Farr and Mary McConnell, have been granted Fulbright scholarships for 1952-53 by the U. S. Department of State. Miss Farr will study political science at the University of Liege, Belgium; Miss McConnell will go to the University of Louvain for history.

University of Notre Dame students set new records for collegiate participation in the Armed Forces Blood Program by donating 3,018 pints of blood last month.

A PSYCHOLOGIST TO AN EDUCATOR

SISTER AGNES LUCILE, S.C.N.*

According to the thinking of many people, psychologists hold themselves rather aloof, preoccupied with their own speculation and indifferent to the interests and ideas of others. Actually, the contrary is true. Most of the time psychologists are so very interested in everyone and so tremendously alive to everything that is happening around them (for psychology necessarily touches everything pertaining to man) that they often appear to be unconcerned about particularities. However this may be, right now a psychologist dares to break through the "shell" to propose to educators an opinion or two.

Never before in the history of the human race have we been so concerned with setting up "systems" of education; and yet never before, perhaps, have we been so confused or so baffled as to the approach to be taken, the techniques to be applied, and the matter to be taught. Whether it be a painstakingly revised curriculum, a finely devised and organized guidance plan, a carefully worked-out life adjustment program, or some one of the presumably more modern devices carrying a clever modern caption, the purpose of all is the same—an attempt to meet the needs of our students. We cannot, however, meet and satisfy these human cravings merely with a "system"; we cannot have education without taking into consideration the "whole man." We cannot have student development without fully developed teachers; we cannot have richly endowed teachers without a liberal education.

The psychologist is very much interested in knowing what educators mean by needs. There are, it is true, any number of basic desires within the individual, tendencies deeply rooted in human nature itself. There are other impulses that grow out of present-day economic, social and cultural pressures. Everyone of these driving forces is important. It is impossible to concentrate on the satisfying of one of them or of a group

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without considering all of them, for man is an integral whole.

Education, as a disciplining of the mind, is chiefly an attempt to give to youth the best possible incentives to gratify in a worthy manner these fundamental needs. There should be, therefore, not only the training of specific faculties, but also as complete and unified a development as possible. The person who is being taught is the reason for what is offered in the courses of study, and the teacher must believe in and be convinced of the unitary factor in the imparting of all useful knowledge.

INTEGRATIVE GROWTH IS NATURAL

Man, with one foot in the material universe and one in the immaterial world beyond, bridges the gap between time and eternity. He, of all living beings, is able to know his ultimate and final goal and take the means that will most effectively lead him to the accomplishment of that purpose. To show that this simple and direct integrative growth is not something forced, but can come as a very natural outcome of our whole teaching process from the kindergarten to the graduate school, the following diagram in Figure 1 is proposed as a study and as a basic foundation for curriculum planning and especially for teacher-training courses.

The human person, from infancy to old age, grows, develops, and matures. All the growth patterns that are consequently formed and coördinated lay the foundation upon which is built the integrated higher mental processes. In him, drives toward the use and development of sensory-motor skills make him conscious of these reactive operations and their meaningfulness for the proper understanding of his social and intellectual nature.

As a sociable being, man has definite needs which other persons must help him satisfy. He, therefore, recognizes his duty toward the group and the individuals in the group and their relation to him. Normal social relationships, therefore, give him wholesome and helpful outlets for his emotions and creates within him the necessary feeling of security and "belongingness." Interested as we are in education, we must be conscious of and allow for individual differences; however, socialization is not any less important than individualization if we want and are aiming at a balanced personality.

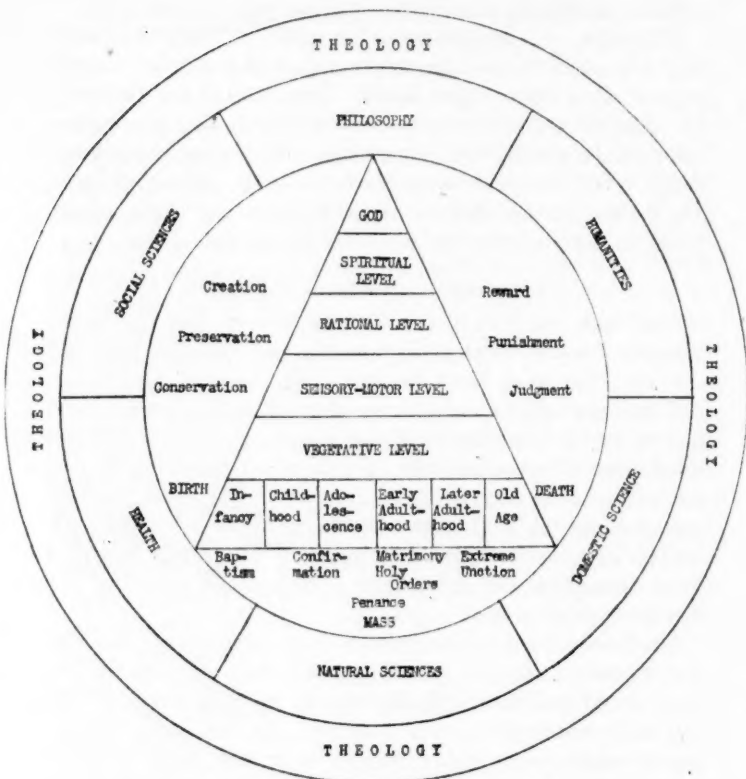


Fig. 1—Framework of man's integrative growth.

Man, however, is essentially a thinking being. His intellect wants to know, and his will loves and desires the good, the true, and the beautiful. In developing rational activity, then, he is able, by the reasonable use of all his faculties, to form sound judgments and make clear-cut decisions. From this, there normally follows the cultivation and establishment of moral habits or virtues.

Above all, though, man is capable of knowing his obligations to his Creator. He is not satisfied with the purely natural.

Knowing his goal, he is constantly striving to reach it and is doing this always in a more and more perfect way. Considerations which were formerly arrived at in the natural order, therefore, should gradually lead him step by step to a true knowledge of God, his ultimate end, his long-awaited beatitude.

KNOWLEDGE IN SEVERAL FIELDS IS ESSENTIAL

With the growing tendency to specialize, there is a grave danger of our becoming dwarfed in mental acumen. For the human person to develop in a balanced manner, it is necessary that he have the leveling influence of all the sciences. Each individual, it is true, has his own cosmos or world, where having come from God, he works out his destiny back to God. He is, however, also surrounded by other worlds and his path back to God is intricately bound up with his relations to others. That he does not mature on one level only and leave his other powers atrophying, his education must be a stimulus to his more complete development. To know a little about many things is not necessarily to know nothing about anything; on the other hand, some basic general knowledge should be and can be the means of an individual's realizing that all truth is one. He thereby sees the relationship of all sciences one to the other—he, therefore, neither exalts one too far above its role in the advancement of education, nor does he despise another discipline as being of little worth.

Besides being convinced of this necessary relationship, he also begins to understand more particularly the contributions each field of learning makes to every other and he will solicit the coöperation needed to enrich his special sphere of interest. There is no doubt that within recent years such a realization as this has been responsible for the breaking down of detrimental barriers among psychiatrists, psychologists, and social workers. Today no mental hygiene clinic's set-up is considered complete unless there is a team of workers from all of these respective groups. No longer do we want to be, nor would we dare to be, isolationists for the very reason that we want to survive, and our survival lies in cheerful cooperation and not in unwholesome rivalry.

Since education is concerned primarily with the growth and development of learning, then surely it must draw heavily upon the resources of every science that contributes to the proper maturation and differentiation of the individual person; otherwise there is no reason for its existence as a formal discipline. The diagram as printed above actually offers nothing entirely new. It is, however, one way of seeing at a glance that, unless we continually keep before our minds the complete and necessary integration that must be accomplished in the true educative process, there is danger of our being caught up into a maze of specialization. Once enmeshed in this labyrinthian confusion, our horizon narrows; the broad expansive sciences frighten us; our own particular reserves are quickly used up, and we die because our vitality is gone.

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How much formal grammar do colleges expect of freshmen?

This question was put by Carl F. Constein, head of the English Department of Wilson High School, West Lawn, Pa., to the English Departments of eleven colleges most frequently attended by Wilson graduates. He reported the answers received in an article, entitled "Grammar: How Much for College," in the April, 1952, issue of *Clearing House*. One of the eleven colleges did not answer Mr. Constein's questionnaire. All ten replying checked these items: parts of speech, direct object, indirect object, predicate nominative, gerund, infinitive, participle, appositive, clause, phrase, transitive and intransitive, types of clauses, antecedent, case, and active and passive voice. Eighteen other items were checked by at least two of the colleges.

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The work of the Dominican Fathers in teaching theology to nuns has been commended highly by His Eminence Giuseppe Cardinal Pizzardo, Prefect of the Sacred Congregation of Seminaries and Universities, in a recent communication received by Very Rev. Terence S. McDermott, O.P., provincial of St. Joseph's Province.

Catholic school construction now under way in the Diocese of Honolulu is estimated to cost \$3,000,000.

PLANNING AN EXAMINATION

V. E. LEICHTY*

In general we use two types of examinations—the essay type and the short-answer type. The construction of a good examination of either type requires careful thought on the part of the examiner.

ESSAY TYPE TEST

The loosely worded type of essay question almost invariably results in poor responses on the part of the students. Students do not write writing; they have something definite to write about. The question therefore should be so worded that it calls for a specific type of thinking process, or for a combination of specific types of thinking processes. If only the ability to synthesize is involved, the *precis* is a type of question well fitted to elicit that type of response. (For example: In a paragraph of about fifty words, outline the results in Italy of the sudden peace which was made by Napoleon III with Austria.) If ability to organize is being tested, questions involving the comparison of ideas may be found to be particularly useful. (For example: In what ways did the concepts of the relationship of man to God held by the men of the Middle Ages differ from those held by the Greeks of the Golden Age period, and how were these concepts expressed in the architecture produced by the two peoples?) If logical reasoning is the basis for the question, a situation must be chosen which will permit such reasoning. (For example: Explain why our winters are colder than our summers despite the fact that we are closer to the sun during our winters than during our summers.) In other words, the examiner must determine exactly what it is he wishes to test, and then search out the best means he can find of eliciting a response which will allow him to evaluate that particular ability, skill or area of knowledge. The examination that tests everything in general tests nothing in particular.

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It is probably unnecessary to elaborate upon the lack of objectivity generally found in the correction of essay-type questions. Studies have been made which show that two different individuals, both competent teachers, are more likely than not to disagree upon the specific grade to be given for a single examination, and others have been made which show that the same individual may give different grades to a paper at two different readings. In other words, the human element constitutes a constant factor of unreliability. This can never be eliminated completely, but it can be definitely lowered.

One quite common procedure that normally results in greater reliability where a single reader is involved is that of reading ten or a dozen papers before beginning to evaluate any of them. A list of student responses is gathered from this reading, and this becomes a checklist against which all papers are evaluated.

A better procedure is that of anticipating what might be termed acceptable, partially acceptable, and non-acceptable responses. These responses should then be weighted in relation to each other and in relation to the total desired response. One simple method of arriving at such criteria is that of writing the answers to one's own examination and then making a careful analysis of the points covered, determining at that time the relative values you will allot to each point. The reading of the papers will inevitably suggest a few additional qualities or concepts which may have been overlooked in preparing the answers to the examination. These unanticipated qualities or concepts may be evaluated as they appear. This procedure, like the simpler one noted in the preceding paragraph, results in the setting up of a fairly objective checklist by which all papers can be measured. Experience has taught that it has another value—the careful consideration given to a question when one tries to answer it himself generally results in a more careful wording of that question. This method can be used by either an individual reader or by a group of readers. In either case it should result in greater objectivity and greater reliability.

SHORT-ANSWER TYPE TEST

The construction of a short-answer type of test requires equally careful planning on the part of the examiner. Not only must he

know in advance exactly the objectives for which he is testing, but also he must determine in advance the weighting and comparative value he wishes to give to each of the objectives. When these two points are determined he is then faced with the selection of the type of question best suited for the examination of each objective. Practically anything can be tested by an objective examination, but the construction of questions to test skills, attitudes, and anything other than factual materials requires: (1) knowledge of the subject matter to be tested, (2) considerable knowledge of testing procedures, and (3) some ingenuity on the part of the examiner. Men who are specialists in testing spend months on the construction of a single examination and even then they not infrequently include useless and inconsistent items.

Let us look at some plans for a number of short-answer tests. First, let us take a diagnostic test in reading. Some of the things we might wish to know about a student's reading abilities are:

- (1) How rapidly does he read?
- (2) How much does he comprehend?
- (3) Can he distinguish central ideas from details?
- (4) Can he visualize what he reads?
- (5) Can he relate what he reads in one place to what he has read in other places?
- (6) Can he skim?
- (7) Does he have a good knowledge of the denotation of words?
- (8) Can he recognize the use of loaded words or is he sensitive to the suggestivity of words in context?
- (9) Can he derive the meaning of unfamiliar words from their elements, that is, is he acquainted with prefix, suffix, and root meanings?
- (10) Can he recognize and interpret rhetorical questions and figures of speech?
- (11) Can he recognize and interpret sarcasm, satire, and/or allegory?
- (12) Can he read and interpret maps, graphs, charts, tables, and/or cartoons?
- (13) Is he sensitive to such stylistic traits as rhythm, smooth-

ness, the relationships of choice of vocabulary and choice of sentence structure to subject content?

- (14) Is he aware of the common devices used as reading helps—paragraphing, blocked quotations, blackface type, italics, punctuation and capitalization?
- (15) How long does he retain what he has read?

The reading process might be decomposed further,¹ but a more complete breakdown is scarcely necessary here. In fact it is very unlikely that the inclusion of all fifteen of the above points would be necessary or desirable in a single test. The last, it will be noted, would require retesting at a later date. The grade level of the students to be tested would also enter into the selection of the objectives of such a test. For a diagnostic test, weighting is of little importance. One need only make certain that there a sufficient number of items for each objectives to give a fair picture of the students' ability. Generally ten to fifteen would be more than ample.

The plan for a placement examination for a freshman composition course might differ very greatly from the one just given. Let us assume that the staff decided that the possession of the following five abilities was essential if the student were to be successful in the course:

- (1) Ability to read and understand essays of moderate difficulty such as are normally found in *Harper's*, *Scribner's*, *The New Republic* and other such periodicals.
- (2) The ability to select and to organize thoughts to build a well-constructed paragraph.
- (3) The ability to recognize complete sentences.
- (4) The ability to spell and punctuate with reasonable proficiency.
- (5) The ability to recognize and use acceptable grammar in writing.

¹ For example, under speed of comprehension one might wish to know how much difference existed in the reading of materials dealing with different forms and subject matter such as fiction, poetry, social science, and science. The degree of difficulty is also a factor in any such tests; graphs from higher mathematics, chemical formulas, engineering blueprints and other such technical materials require special reading skills.

WEIGHTING PLANS

Here the matter of weighting the examination becomes of great importance. Since students will be placed in different sections on the basis of the grades they receive in this examination, it must be graded quickly so the sections can be organized. The simplest score to use is the total raw score. In evaluating the five objectives set forth, the staff might decide that numbers (1) and (2) were equally valuable and if taken together were twice as essential as (3), (4), and (5) taken together, and that (4) was equal to (3 and (5) taken together. Such a weighting of the test could be accomplished in either of two ways.

If the total number of items in the test were to be about 100-150, a proportionate number of items might be allotted to each objective. Thus:

| | |
|------------------------------------|-----|
| (1) Reading | 37 |
| (2) Paragraph Organization | 38 |
| (3) Sentence Recognition | 19 |
| (4) Spelling and Punctuation | 37 |
| (5) Grammar | 19 |
| Total | 150 |

The difficulty with such a weighting soon becomes apparent. The types of items which must be constructed to test objectives (1) and (2) are time-consuming both for the examination constructors and for the student taking the examination, whereas spelling, punctuation and grammar items not only are easier to make, but can be set up in such a way that they can be answered with much greater rapidity. In addition, the examiner or teaching staff may feel that nineteen items are hardly a sufficient number to test the students' knowledge of grammar whereas nineteen are more than are needed to test sentence recognition.

The second type of weighting furnishes the answer to such problems. If we use it, our test plan may appear somewhat as follows:

| Objectives | % | Number of Items | Value of Items | Total Score Possible |
|---------------------------------------|-----|--------------------|-------------------|-------------------------|
| (1) Reading | 25 | 14 | 2 | 28 |
| (2) Paragraph Organization | 25 | 9 | 3 | 27 |
| (3) Sentence Recognition .. | 12½ | 6 | 2 | 12 |
| (4) Spelling and Punctuation | 25 | 50 | ½ | 25 |
| (5) Grammar | 12½ | 36 | ⅓ | 12 |
| | | <u>115</u> | | <u>104</u> |

A third and much more scientific method of weighting would be to transform the raw scores of each section into standard scores and then multiply them by the amount of weight desired for each section. Superficially this appears to be rather complicated procedure, but actually it is not so difficult.

In a scaled or standard score, the mean and the standard deviation are arbitrarily set, generally at 50 and 10, although any other convenient figures such as 20 and 4 can be used. The conversion of the raw score into a scaled score is mathematically simple. The arithmetic mean is subtracted from the raw score and the result is divided by the standard deviation. The quotient is then multiplied by the standard deviation of the scaled score, and this figure is added to the mean of the scaled score. In formula it is:

$$50 + \left(\frac{\text{Raw Score} - \text{mean}}{\text{S.D.}} \right) 10 = \text{Scaled Score}$$

Suppose we wish to convert a raw score of 90, with a mean of 54.02 and a standard deviation of 14.76 into a scaled score with a mean of 50 and a standard deviation of 10. Our mathematics would be:

$$50 + \left(\frac{90 - 54.02}{14.76} \right) 10 = 50 + \left(\frac{359.8}{14.76} \right) =$$

$$50 + (24.4) = 74.4$$

The scaled score permits the averaging or weighting of examinations whose raw scores have divergent bases. It also shows the teacher at a glance the position of the individual's score in relation to the mean. In the above example, the scaled score of

74.4 represents 2.44 standard deviations above the mean.

Other methods of standardizing divergent scores are by means of the percentile, decile, or quartile. The percentile is a measure of class position in relation to the median percentile, which is of course 50. It is found by subtracting the number of scores above a given point in the grade distribution plus one-half the number of scores at that point from the total number of scores in the distribution, and multiplying the answer by 100 divided by the total number of scores in the distribution. This sounds much more complicated than it actually is. Let us take a short distribution as an example.

| Raw Score | Frequency | The percentile score for raw score 35 would be |
|-----------|-----------|--|
| 43 | 2 | |
| 38 | 3 | |
| 35 | 4 | Scores $\frac{1}{2}$ Scores |
| 32 | 20 | Total - above + at = P.S. |
| 30 | 7 | 35 35 |
| 29 | 2 | $[40 - (5 + \frac{1}{2})]100\% =$ |
| 28 | 2 | 33 (2.5) = 82.5 |
| | <hr/> 40 | |

As the percentile furnishes the limits for dividing the distribution into one hundred equal units, so the decile furnishes the limits for dividing it into ten equal units, and the quartile for dividing it into four equal units. The terms, percentile, decile, and quartile are normally used to refer to the units themselves as well as to the limits of those units. We normally refer to the first percentile, decile or quartile as that unit containing the lowest $\frac{1}{100}$, $\frac{1}{10}$, or $\frac{1}{4}$ of the distribution, but occasionally (particularly with regard to the quartile) these terms are used to represent the highest $\frac{1}{100}$, $\frac{1}{10}$, or $\frac{1}{4}$ of the distribution.

It is sufficient to say here that any weighting based upon the total possible raw scores of the parts of the examination is based upon a guess at the relative difficulty of the items in each part of the examination. The actual relative difficulty can be determined only after a distribution of the grades for each part is made. For example, a grade of 60 per cent might be the mean (average) for part (1), while 75 per cent might be found to be the mean for part (2).

For a third plan let us consider one for a term-end examination. Here we have two factors to consider: first the objectives of the course, and second the course content. These two factors can be set out in chart form as follows:

| COURSE OBJECTIVES | | | | | | | |
|---------------------------|---------------------------------|------------|----------------------|-----------------------------------|----------------------------|---------------------------------|-------------------------------|
| COURSE CONTENT | Ability to Read Understandingly | | | Ability to Use Acceptable English | Ability to Think Logically | Ability to Organize Effectively | Knowledge of the Fundamentals |
| | Comprehension | Vocabulary | Fig. of Speech, etc. | | | | |
| <i>Literature</i> | | | | | | | |
| J. Caesar | 5 | 3 | 2 | | | | 10 |
| H. Finn | 5 | 4 | | | 6 | | 15 |
| Poems | 8 | 6 | | | | | 14 |
| <i>Grammar</i> | | | | | | | |
| Gen. Pronoun | | | | 3 | | | 5 |
| Demonstratives | | | | 2 | | | 2 |
| Past Tense and Past Part. | | 7 | | 6 | | 3 | 16 |
| Infin. and Pres. Part. | | | | | 3 | | 3 |
| <i>Sentence Structure</i> | | | | | | | |
| Fused Sent. | | | | | 2 | | 2 |
| Part. Const. | | | | | 4 | | 4 |
| Balanced Sent. | | | | | | 5 | 5 |
| <i>Composition</i> | | | | | | | |
| Par. Devel. | | | | | | 10 | 10 |
| <i>Mechanics</i> | | | | | | | |
| Spelling | | | | 5 | | | 15 |
| Punctuation | | | | 5 | | | 15 |
| Total | 18 | 17 | 2 | 21 | 15 | 15 | 113 |

Fig. 1. Plan for weighting an examination.

Once the chart is set up (and it should be made in much greater detail than is indicated here), the weighting in terms of the number of items to be devoted to each objective and each area of course can be determined. It will soon be noted that there are overlappings both in course content and in objectives. It is precisely because such overlappings occur that a plan is so essential. If no plan exists, it is very possible, for example, to use items involving the dangling participle under the second, third, fourth and fifth objectives. The objection is not to the placement of the items under any one of these headings, but rather to the overemphasis placed upon this single construction if they are placed under all of them. If a chart of the test is made in advance, the total number of items devoted to any particular unit of subject matter or to any particular objective can be seen at a glance by adding the items across or down the column. Likewise the omission of items covering any part of the work done during the term becomes immediately apparent.

Such a plan will also prove exceedingly helpful when the actual construction of test items is begun. The examiner is no longer faced with the problem of constructing one hundred and fifty or two hundred items covering the work of the course. Instead, he has five items to construct which will test the students' ability to read a passage from Shakespeare with comprehension, four items which will test the students' knowledge of vocabulary found in *Huckleberry Finn*, two items involving the interpretation of figures of speech, three items involving the use of genitive pronoun forms, and so forth.

In other words, such a plan provides not only a general organization for the whole test, but also a specific objective for each item to be constructed. The importance of the latter will be recognized only after the actual construction of the test items is begun.

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Roseann Marie Baselice, a pupil of the John W. Hallahan Catholic High School in Philadelphia, was among the top winners in the Third National Science Fair, held at the Smithsonian Institution, Washington, D.C., last month.

VOCATIONAL GUIDANCE AND RECRUITMENT

BROTHER JOSEPH A. PANZER, S.M.*

There was a time in the not too distant past when the word "vocation"—in the Catholic school at least—implied almost exclusively the priesthood or the religious life; when the only student who thought seriously of his future and was given personal guidance along such lines was the prospective candidate for the seminary or the convent; when a few students may have dreamed, in a Horatio Alger sort of way, of a career in business or the professions, while the majority hoped to follow in their father's footsteps or to stumble upon some occupation for which they were suited.

But today much of that has changed. With the current emphasis on life-adjustment education, on aptitude testing, on career conferences, on vocational guidance programs, many more of our high school students are made to give serious thought to their vocation in life. In general, it may be said that modern youth is responsive to these programs. While the more cynical critics have been heard to say that modern teen-agers do not have a serious thought in their heads, reliable surveys show that at least fifty per cent of high school students in the country are concerned about such questions as: What kind of work am I best suited for? What are my real interests and aptitudes? What opportunities are open in this or that profession or occupation?

Vocational guidance, therefore, is not an educational fad or frill. It is a logical answer to a real need of modern youth.

Our Catholic schools have trailed behind the public schools in the recognition of this need, or perhaps in the willingness or the ability to provide for it. We cannot make light of this omission. The modern Catholic high school, if it wants to do an adequate job, must make provision for a complete and practical program of vocational guidance.

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NEWER AND BROADER PROGRAM NEEDED

The Bishops of the United States in their 1950 statement on "The Child: Citizen of Two Worlds" gave a clear-cut directive to Catholic educators on this very question when they declared:

Since everyone is not called to serve God in the same way or in the same capacity, great care should be exercised in the child's vocational guidance. Otherwise, aimlessness in his training will leave him without permanent direction for his talents and aptitudes. Parents and teachers must help him to choose and follow a calling for which he is suited and in which he can best serve God.

A deeper awareness in the child of his mission in life will do much to reduce the shocking waste of time and energy which in so many instances characterizes his formative years today and later prevents him from taking his full place in civic life.¹

The organization of a formal program of vocational guidance in our schools may force us to re-think our entire approach to the problem of fostering priestly and religious vocations. The recruitment program, which has always been in our Catholic schools, must now be integrated with the new and broader program of vocational guidance. To isolate it, perhaps on the ground that the religious vocation is something special and ought not to be discussed on the same level as secular professions or occupations, would be, in my opinion, a serious mistake.

In saying this, I certainly do not mean to minimize the supernatural character of the priestly or religious calling. But there is a danger inherent in the old system of treating religious vocations exclusively or even separately; namely, that the students come to think of these vocations as so exceptional that they cannot conceive that they personally might be so favored, and shying away from such presumption, they fear to reveal their desire for the priesthood or religious life.

In the broader program of vocational guidance, however, the call to the higher life can be viewed in its proper perspective, and many of the artificial barriers built up around it can be removed. Under such a program the students can be made to see that they are just as free to choose the religious life or the priesthood—given, of course, certain minimum requirements—

¹ Quoted in Raphael M. Huber (ed.), *Our Bishops Speak*, p. 168. Milwaukee: Bruce Publishing Co., 1952.

as they are to choose the medical, the legal or any other profession.

To integrate our program of recruitment with the modern program of vocational guidance is not a simple process. It may call for some "pioneer thinking" on the part of Catholic educators, and particularly those who have specialized in the guidance field. Within the limitations of this article I would like to venture several suggestions that may be helpful in making the proposed integration.

USING ACCEPTED TECHNIQUES OF VOCATIONAL GUIDANCE

It is possible to use some of the accepted procedures and techniques of vocational guidance in helping students to choose the priestly or religious life. To illustrate, one of the checklists often given students to help them determine their choice of occupation or profession contains the following questions: What does the occupation or profession demand? Am I qualified for this kind of work? What are the advantages and disadvantages attached to the occupation or profession? Is there a future in this type of work? Is the field overcrowded? What remuneration does it offer? Would I like to do such work, not for a year or two, but for life? Who become eminent in the field and why?

It is certainly obvious that all of these questions can be applied to the vocation to the priesthood or the religious life; in fact, every answer can be an eloquent argument in favor of the higher life.

As a follow-up to this checklist students are usually encouraged to: (1) interview those engaged in the occupation or profession; (2) consult books, pamphlets, and periodical; (3) make a self-analysis to determine whether they like the type of work, whether they have the necessary qualifications, whether they would be satisfied with the rewards; and (4) confer with their guidance counselor. Again, are these not ideal techniques to be used by the boy or girl who feels an inclination for the religious life or the priesthood?

COUNTERACT THE SECULARISTIC SPIRIT

In carrying out the vocational guidance program in our schools, we must be careful to react against the secularistic spirit that

permeates practically all of the texts and manuals and audio-visual materials that are in general use today. If we fail to do so, we will seriously harm rather than help our recruitment program.

In one popular manual, for example, the students are told to measure their vocational selections by three yardsticks: (1) the yardstick of contentment—what will the occupation or profession do to their personality? (2) the yardstick of income—how much money will they make? (3) the yardstick of opportunity—what chance do they have of getting ahead?

Evidently, if these are the standards of selection, the priestly or religious vocation will get small consideration. But if we give our students a real scale of values and insist that they measure their vocational choice by such yardsticks as conformity to God's designs in their regard, service to their fellow men, security in the attainment of their eternal salvation—then the priestly or religious vocation will be seen in its true light and the students cannot but appreciate its excellence.

BEING CONVINCED THAT VOCATIONS ARE HERE

We must inaugurate and carry on the program with the strong conviction that just as surely as there are students in our schools who will one day be doctors and nurses, business men and secretaries, engineers and homemakers, so too some are called to be priests and brothers and sisters. The need for priests and religious, especially today, is too obvious to warrant extended comment here. We cannot conceive that this critical shortage is due to any defect in the plans of Divine Providence—that the Master is not concerned about sending enough laborers into His vineyard. Therefore, we may be assured that "among the boys and girls of our land," to quote again the recent statement of our Bishops, "God has destined some to carry on the work of His Church for the salvation of souls. To these He has given a religious vocation."² If these vocations do not materialize, the fault must lie, not with God, but with us.

For one thing, I think we tend greatly to underestimate the number of potential priestly and religious vocations that may be

² *Ibid.*

found in our schools. We too readily assume that they are at least as rare as callings to the more exclusive professions, that by far the vast majority of our students are destined for the humbler secular occupations. And yet St. John Bosco, who certainly may be regarded as an authority both by reason of his sanctity and because of his experience in dealing with youth, maintained that God places the germ of a priestly or religious vocation in the hearts of at least one-third of our Catholic young people!

It may perhaps be argued that in making such an assertion, Don Bosco was thinking of the youth of his own day and certainly not of modern teen-agers with their multiple vocational choices and the far more enticing allurements of the modern world. But to argue thus is to imply that today the arm of the Lord is shortened, that His graces are ineffectual against the counterforces of the modern age; or to imply that our teen-agers are lacking in that high idealism and spirit of generosity that have always been characteristic of youth. Our own personal experience, however, as well as the findings of surveys and studies belie such conclusions.

In a survey made at North Catholic High School (Pittsburgh) several years ago by the Marianist Vocation Service, it was discovered that as many as 67 per cent of the juniors and seniors had at one time or another been interested in becoming diocesan priests or religious. The survey clearly explained that by interest was not meant a passing thought but rather "a persistent desire lasting for some length of time." These findings, which I feel quite sure would be borne out by similar studies in other Catholic schools, actually make Don Bosco's astounding estimate seem conservative.

Fortunately, it is not my task here to attempt an explanation of why seeds of religious and priestly vocations for the most part fail to fructify. It is merely my purpose to show that the modern teen-ager is, at least at one time or another in the course of his education, definitely vocation-conscious.

SUMMARY

With the current emphasis on vocational guidance, a trend which is rapidly winning adherents among Catholic educators

and which now has the official encouragement of our Bishops, the teen-ager is becoming more and more vocation-conscious—using the word vocation in its broad sense. It now becomes our task to integrate our efforts to recruit priestly and religious vocations with this overall vocational guidance program. The task is a real challenge. With a bit of ingenuity we can utilize the procedures and techniques of the professional vocational counselor, being careful however, to react against the secularistic spirit that permeates many of the texts and other materials now in use. This should not be too difficult for the school that is conscious of its basic Catholic educational philosophy. Finally, we may embark upon this broad program of vocational guidance with the confidence that we will find an encouraging percentage of our students who have a definite interest in the priesthood and the religious life and who, with the proper guidance, supplemented by fervent prayer, will brush aside the careers that the world esteems and dedicate their lives to the service of Christ and his Church.

• • •

"I deplore President Conant's statement," said Dr. Edward S. Corwin, professor emeritus at Princeton University, in a message to the *Los Angeles Tidings*. "I regard it as playing directly into the hands of forces making for totalitarianism in this country."

A recent editorial in *The Atlanta Journal* described Conant's charge as "surprising and disconcerting." Dr. Conant's contention seems to be a plea for state dominance of all schools," the editorial adds. "Dr. Conant's contention is confounding to men who believe American democracy is based upon independence, upon a lack of enforced uniformity, in all affairs of the Nation, in business, the arts, education."

In an April decision, the U.S. Supreme Court upheld the New York released time program by a vote of six to three.

The Circuit Court of Missouri recently ruled against nuns teaching in public schools. The court held that the vows of the nuns and their garb disqualified them as public school teachers.

MINIMUM GUIDANCE TESTING PROGRAMS FOR CATHOLIC SECONDARY SCHOOLS

REV. GEORGE A. HARCAR, C.S.SP.
AND REGIS J. LEONARD*

Obviously a uniform testing program applicable to all Catholic secondary schools could not, nor should not be formulated, for the testing program of each school must be developed in accordance with the specific purposes of the school, its faculty, its clientele, and so forth. Yet some positive suggestion appears to be in order.

TESTING PROGRAM—NUMBER ONE

Recognizing the many factors applicable to Catholic secondary school programs, including the ever-present financial problem, the following program represents inclusion of the basic elements at what appears to be rock-bottom cost. Reasons for not specifying actual test titles should be evident. This program, for the school without any organized test program, leans heavily on one community resource, the state employment service, but does not include other outside agencies. Schools located too distant from an SES which provides such service might attempt to substitute another of the community-type resources. This program relies heavily on the professional competencies of the subject-matter teachers and their willingness to constantly appraise student achievement in the several fields of information and knowledge through teacher-made tests.

Although definitely limited in intensity and scope the suggested minimum testing program does satisfy the basic elements of a continuous standardized testing plan for it includes academic aptitude tests (I.Q.), aptitude tests in the non-verbal and clerical fields, achievement tests in five basic subject-matter fields (religion, English, mathematics, science, and social studies), an interest inventory, and a personality inventory. The program

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TABLE 1
GUIDANCE TESTING PROGRAM—NO. 1

| Year | Test | Cost per Pupil |
|-----------|--------------------------------------|----------------|
| Freshman | 1. Multiple-index academic aptitude | \$0.10 |
| | 2. Comprehensive English achievement | .20 |
| | 3. Religion achievement | .05 |
| Sophomore | 1. Multiple-type interest inventory | .15 |
| | 2. Mechanical or general aptitude | .05 |
| | 3. Clerical aptitude | .05 |
| | 4. Religion achievement | .05 |
| Junior | 1. Single-index academic aptitude | .08 |
| | 2. Personality inventory | .07 |
| | 3. Religion achievement | .05 |
| Senior | 1. SES testing and counseling | Free |
| | 2. Achievement battery | .10 |
| | 3. Religion achievement | .05 |
| Total | | \$1.00* |

*Estimate based on possible use of re-usable booklets at least six times. Approximately one-half of the items listed are available in re-usable booklet form.

is sufficiently flexible so as to permit rearrangement of items that will tend to coincide with a school's educational program.

In practically all instances the incoming freshmen will have taken one or more academic aptitude tests during their elementary school years. Because of tradition in testing and because the grade-school pupils were on a primary unit of the mental growth curve, most of those available test results will have been single, globular-type I.Q.'s. Thus the minimum program suggests use of the newer, more diagnostic-type academic aptitude test in the ninth grade. Secondary school guidance personnel will have at least an indication of verbal and non-verbal or language and non-language, or linguistic and quantitative weightings; or strengths and weaknesses within the "primary mental abilities." The extent of deviation from an all-embracing index will vary with the nature of the selected multiple-axis type test. Reappearance of the single-index test in the junior year provides the necessary check.

The freshman year testing program calls for a comprehensive achievement test in English, so that counselor, teacher, and pupil may tend to realize the extent of development of the basic tool for advanced learning. An adequate test will measure vocabulary, speed of reading, and level of reading comprehension which will be expressed by an index of reading, mechanics of expression, and effectiveness of expression; an average of those three factors will render a total English score.

If the guidance personnel of a particular school wish, the same achievement battery listed for the senior year could also be given to the incoming freshmen for the cost of only the answer sheets. By doing this, an approximation of subject-matter growth for the four-year high school period could be ascertained. Obviously, the results could also be used as partial bases for sectioning where homogenous grouping is employed.

The interest inventory, the mechanical aptitude test, and the clerical aptitude tests are suggested for the sophomore year because of two reasons. First, many Catholic secondary schools offer a basic, general program of studies for the first two years and then provide for those plans usually referred to as the college preparatory or scientific, the commercial, and the general in the two remaining years. Interest and aptitude measurements, when accompanied by other elements such as general academic aptitude, teachers' marks, potential opportunities, parental wishes, etc., tend to justify programs designed for more adequate choice of future study. Second, the homeroom group guidance program for the sophomore year is usually development of the theme, "Self-appraisal of Progress; Recognition of own Strengths and Weaknesses." Interpretation of these test results are included in that program. No serious harm would result if these tests and inventories were moved to near the end of the freshman year in a school where selection of future programs of studies is provided at that time. Moving these instruments to the junior or senior year, however, may nullify or minimize their effectiveness as indexes for prognostication.

Personality development is not confined to the junior year, but because high school students in the upper classes are receptive to that type of data, and because the homeroom group guidance program is keyed to the testing program, the personality

inventory is scheduled for the junior year. The inventory results should be considered only incidental to the dynamic interplay of forces effected through the medium of that device.

Repetition of the standardized religion achievement test throughout the four years is in accordance with the objectives of Catholic secondary education. Ever recognizing the "practice effect" inherent in repetition, the tests will have served their purpose by indicating areas and amounts of acquired knowledge from year to year.

Catholic school guidance personnel should not hesitate to investigate the guidance opportunities afforded through the several state employment services and other community referral sources. At this time such services are most applicable to the high school seniors who intend to place themselves in the labor market, but the long-trend indication points to similar service for lower class groups.

The estimated cost of one dollar per student per four-year stay in school can be justified if guidance personnel will pro-rate the costs of the re-usable booklets and purchase the materials in test group lots. For example, the multiple-type interest inventory, or the English achievement test, or the achievement battery may cost as much as \$0.50 per copy, plus scoring stencils, answer sheets, and incidentals. If a school with a total population of two hundred, with class groups of approximately forty, were to use the item for all students (over the four-year period), forty copies costing a total of \$20.00 could be purchased. The pro-rated cost for each student would be only \$0.10, and each booklet would have been used only five times. The sixth use of the booklet plus the answer sheet and incidentals would cost not more than \$0.10. Recognition of the fact that Catholic educators and students have been extremely careful with books and other school supplies prompts the suggestion that more than one-half of the forty purchased re-usable booklets could be used more than six times for a lower pro-rated cost.

In some cases a pooling plan could be sponsored by the diocesan superintendent's office or by members of the same religious community within reasonable travel distance. In that way the pro-rated cost of an initially expensive item would be no greater than an inferior, expendable item.

TESTING PROGRAM—NUMBER TWO

The second step toward development of a comprehensive guidance testing program is the expansion of the basic core in a manner definitely more analytical than could be hoped for with consideration of but basic essentials. Logically, the second program is cumulative; it includes the former program and suggests additions applicable to groups of boys and girls, boys or girls, as the case may be. However, this too is but a suggested minimum program and should not be thought of as an ideal program. The cost, two dollars per student per four-year stay in school, should not be interpreted in terms of a 100 per cent increase over the first program but as approximately less than one per cent of the per pupil cost for four years.

TABLE 2
GUIDANCE TESTING PROGRAM—NO. 2

| Year | Test | Cost per Pupil |
|-----------|---|----------------|
| Freshman | 1. Multiple-index academic aptitude | \$0.10 |
| | 2. Comprehensive English achievement | .20 |
| | 3. Religion achievement | .05 |
| | 4. Spelling | .10 |
| | 5. Study habits inventory | .05 |
| | 6. Composition ability scale | .05 |
| | 7. Achievement battery (answer sheets only) | .05 |
| Sophomore | 1. Multiple-type interest inventory | .15 |
| | 2. Mechanical or general aptitude | .05 |
| | 3. Clerical aptitude | .05 |
| | 4. Religion achievement | .05 |
| | 5. Study habits inventory | .05 |
| | 6. Occupational interest inventory | .10 |
| | 7. Subject field achievement | .10 |
| Junior | 1. Single-index academic aptitude | .08 |
| | 2. Personality inventory | .07 |
| | 3. Religion achievement | .05 |
| | 4. Personal-social adjustment inventory | .10 |
| | 5. Subject field achievement | .10 |
| | 6. Study habits inventory | .05 |
| Senior | 1. Achievement battery | .10 |
| | 2. Religion achievement | .05 |
| | 3. Specific vocational or educ. guidance | .25 |
| Total | | \$2.00 |

*Estimate based on possible re-use of booklets six times.

In the freshman year, test items 1, 2, and 3 are synonymous with those of the first program. In item 7, the same achievement battery as that listed for the senior year has been definitely included while in the first program it was suggested as an additional option. Three new instruments have also been included: a spelling test, a composition ability scale, and a study habits inventory.

Recent educational research has been emphasizing the need for appraising the possibility that a remedial English program is necessary in today's high school. Conclusive evidence, one way or the other, has not been forthcoming, and one wonders whether educators are backtracking to that hypercritical, unsound, but ever-present criticism of the "younger generation," or whether scholarship has actually been replaced by mediocrity. Guidance personnel should be interested in the use of technical instruments which tend to evaluate impartially the status of the incoming pupils regarding the possible necessity of remedial English. If pupils are deficient in vocabulary, spelling, reading, and composition, then causation and remedy should be sought.

It is the belief of the authors that detailed analysis of the results of this freshman-year testing program will reveal that while some pupils need remedial teaching, the majority of Catholic secondary school students are ready for the regular program.

All students should benefit from the introspective device, the study habits inventory. Study habits are not developed over a semester or a year, but over a period of several years. Inasmuch as the school program purports to advance both pupils and knowledge, the long-range program includes repetition of this instrument each year.

In order to support the self-appraisal and progress theme of the group guidance theme for the sophomore year, an occupational (also referred to as vocational) inventory has been added to the No. 1 program. There will be some overlapping with the multiple-type interest inventory, but that should prove to be advantageous rather than to be disadvantageous. Should similarity of pattern result from use of the two instruments, there is an indication of a degree of stabilization of interest and consistency of interest. Should the opposite result, both counselor

and pupil are raised to the level of awareness necessary for intelligent choice and further consideration. Obviously, both the religious vocations and worldly occupations are included within this framework of reference.

One other item has been included in the sophomore year program and extended to the junior year program: the subject-matter achievement test in a particular subject. The suggested program does not specify a subject but permits the instructional staff members and guidance personnel to follow a cycle of their own choice. For example, the sophomore cycle may be spread over several years in this manner:

| | |
|-----------------------|------------------------------|
| First Year | Plane Geometry |
| Second Year | English |
| Third Year | Social studies |
| Fourth Year | Foreign language |
| Fifth Year | Science (a specific science) |

The junior year achievement cycle could include similar areas but would avoid conflict. That is, if the sophomore program were to be concerned with English this year, the junior program would be concerned with any common or required subject except English. Once the system were installed, cycles for all four years could be interwoven. In that way there would be constant internal evaluation of both pupils and curricular programs.

Because the junior year homeroom group guidance program emphasizes personality development and personal and social adjustment toward adult living, a second instrument of this type has been added to the No. 1 program. Again, the inventory results *per se* would not be as important as the self-stimulation they tend to evoke.

In the senior year program, provision has been made for specific vocational, occupational or educational guidance. No specific types of instruments have been cited because of the necessity at this point for recognition of individual and small group differences. A percentage of boys and girls appear to be definitely interested in going to college. Of that group some would appreciate further diagnosis of strengths and weaknesses and factors relative to religious training programs, engineering programs, etc. A percentage of girls should be interested in

nursing; boys in the crafts and semi-crafts. A great percentage should be interested in utilizing their realized strengths and minimizing their weaknesses in factory work, mining, agriculture, forestry, public and domestic service, etc.

TESTING PROGRAM—NUMBER THREE

Within a few years, as the formal guidance movement gains momentum in Catholic secondary schools, what now appears to be the third step toward development of a minimum testing program may hardly be considered as a first step. Be that as it may, this level, at this time, represents an opportunity to identify important individual differences among pupils in a more diagnostic manner. Again the program is cumulative, expanded from the common core established by the two preceding programs.

TABLE 3
GUIDANCE TESTING PROGRAM—NO. 3

| Year | Test | Cost per Pupil |
|-----------|---|----------------|
| Freshman | 1. Multiple-index academic aptitude | \$0.10 |
| | 2. Comprehensive English achievement | .20 |
| | 3. Religion achievement | .05 |
| | 4. Spelling | .10 |
| | 5. Study habits inventory | .05 |
| | 6. Composition ability scale | .05 |
| | 7. Achievement battery (answer sheets only) | .05 |
| | 8. Algebra prognostic | .10 |
| | 9. Foreign language prognostic | .10 |
| Sophomore | 1. Multiple-type interest inventory | .15 |
| | 2. Mechanical or general aptitude | .05 |
| | 3. Clerical aptitude | .10 |
| | 4. Religion achievement | .05 |
| | 5. Study habits inventory | .05 |
| | 6. Occupational interest inventory | .10 |
| | 7. Subject field achievement | .10 |
| | 8. Art aptitude | .15 |
| | 9. Music aptitude | .15 |
| | 10. Stenographic aptitude | .15 |
| | 11. Silent reading | .10 |
| Junior | 1. Single-index academic aptitude | .08 |
| | 2. Personality inventory | .07 |
| | 3. Religion achievement | .05 |
| | 4. Study habits inventory | .05 |
| | 5. Personal-social adjustment inventory | .10 |
| | 6. Subject field achievement | .10 |
| Senior | 1. Achievement battery | .10 |
| | 2. Religion achievement | .05 |
| | 3. Specific vocational or educ. guidance | .35 |
| | 4. Attitude inventory | .10 |
| Total | | \$3.00* |

*Estimate based on possible re-use of booklets six times.

The third program, still a minimum testing program and still confined to the use of frequently employed group measuring instruments other than those of the clinical level, includes programs one and two, and goes a mite further.

Two prognostic tests have been added to the freshman year schedule: one in algebra and the other in foreign language. This represents an attempt to screen out those students not yet ready for the two traditional freshman subjects, and those students who probably could derive but little, if any, benefit from those subjects. As Catholic secondary school enrollment increases, and as selectivity decreases, the need for such prognostication becomes more apparent. There are places in the modern Catholic high school for students just described, but it is doubtful that algebra and Latin classes are those places.

Guidance personnel will, of course, use extreme caution and professional counseling techniques in connection with the interpretation of these prognostic test results. Because of their nature, they are often less valid and less reliable than other measuring instruments, and thus must be classified as having a lower efficiency rating. However, even an extremely low efficiency rating device that is still better than chance should be employed when applicable.

Four tests have been added to the sophomore year program; silent reading, art aptitude, music aptitude, and stenographic aptitude. In accordance with the increased emphasis on English as a tool for advanced learning, and the highly verbal nature of the upper years of the high school program, there is a genuine need for assisting youth ascertain and improve his personal reading habits. The three aptitude tests offer a point of departure for assisting individual students appraise their own potentialities. Note that this schedule permits an expenditure of ten cents for clerical aptitude testing, slightly more than the amount provided for in the second program.

The junior year schedule for this third minimum program is synonymous with that of the second program. This does not, of course, imply that the suggested minimum tends to be accepted as the average or maximum program. Likewise, the senior year schedule is comparable to the former program.

INTEGRATING MATHEMATICS IN THE CATHOLIC COLLEGE

SISTER M. CLAUDIA, O.S.F.*

When Christ gave the command, "Go, teach ye all nations,"¹ He envisioned that vast army of teachers, lay and religious, who down through the centuries would aid His Church in the instruction of youth. It was Saint Paul who set forth the ultimate purpose of all Catholic education when he spoke of the manner in which the image of Christ must be "built up" in every soul.² The history of education can tell of the truly Christian educator, the one whose sole aim is to show man how to live as becomes man to live—"When reason, ideals, and aesthetic appreciations are illuminated by the light of faith."³ It is not by chance that Catholic colleges of today proclaim: "We integrate our academic program through religion and philosophy."⁴ They are merely stating that which in duty they are bound to perform, namely, to bring about the harmonious blending of the purpose of human living with the view of God. To fulfill its divine commission every Catholic college must utilize all the means at its disposal offered by art, science, literature, and Revelation to effect this harmony.⁵

This integrated program is neither a goal nor an achievement, but an ideal. Hence, throughout the ages the truly Christian educator, recognizing his sublime privilege and accepting his grave responsibility has kept close to this ideal by maintaining that all knowledge is trivial, temporal and unsatisfying unless the human mind is kept in contact with the mind of God.⁶

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¹ Matt. 27:19.

² John Julian Ryan, *The Idea of a Catholic College*, p. vii. New York: Sheed and Ward, 1945.

³ Edward Leen, *What Is Education?* p. 4. New York: Sheed and Ward, 1944.

⁴ See, for instance, the *Catalogue of the College of St. Francis, 1952-54*, p. 12. Joliet: The College, 1952.

⁵ Leen, *op cit.*, p. 3.

⁶ Cecily Hallack, *Sword Blade of Michael*, p. 74. London: Sands and Co., 1929.

MATHEMATICS CONTENT IS STATIC

Mathematics has, in the integrated program of the Catholic college, a general position and a particular one. Mathematics occupies its general place by virtue of its content. It will attain its particular position according to the merits of its presentation.

What Mathematics is and isn't has been neatly summed up by Carl B. Boyer in his book, *The Concepts of the Calculus*:

Mathematics is neither a description of nature nor an explanation of its operations; it is not concerned with physical motion or the metaphysical generation of quantities. It is merely the symbolic logic of possible relations, and as such it is concerned with neither approximate nor absolute truth, but only with hypothetical truth. That is, mathematics determines what conclusions will follow logically from given premises. The conjunction of mathematics and philosophy, or mathematics and science is frequently of great service in suggesting new problems and points of view.⁷

In referring to the combination of mathematics and philosophy, it is certain that the methods of the calculus are indebted to the speculations of scholastic philosophers who "by their view of impetus gave to motion a so-called intensive characteristic, for it centered attention upon the act of moving, rather than on change of position or extension. Such a shift of emphasis made acceptable the notion of motion at a point, an idea which Aristotle had specifically rejected."⁸

The mathematician professes that his beloved subject is beautiful. In so doing he looks helpfully and hopefully to the metaphysician to support his thesis. He is appreciative of Emmanuel Chapman's statement: "A thing is not beautiful because we are moved by it, on the contrary we are moved by it because it is beautiful. The objectivity of beauty is taken for granted, but embarrassments arise when the question is asked why a thing is beautiful."⁹

Aristotle tells us that the chief forms of beauty are order, symmetry, and definiteness, which mathematics demonstrates in a special degree.¹⁰

⁷ Carl B. Boyer, *The Concepts of the Calculus*, p. 308. New York: Columbia University Press, 1939.

⁸ *Ibid.*, p. 177.

⁹ Emmanuel Chapman, *St. Augustine's Philosophy of Beauty*, p. 49. New York: Sheed and Ward, 1939.

¹⁰ Aristotle, *Works*, Vol. III, p. 1078a. Oxford: Clarendon Press, 1928.

Although mathematics has its foundations far beneath the level of common thought and its superstructure transcending the powers of the imagination,¹¹ yet even in its most elementary branches, it "provides the purest laboratory experience in the art of reasoning."¹² It is reasoning which aids in the discovery and mastery of mathematical truths; such discoveries and mastery are sources of intellectual delight.¹³

Thus, mathematics stands almost cold and uninviting in its general place in the college curriculum, and, one might add, static and lifeless in the integrated program of the Catholic college. Hence, it is the responsibility of the mathematics teacher to see that mathematics becomes a vitalizing force in the college program. It is the teacher not the subject matter that plays the major role in the integration of religion and philosophy.

THE TEACHER VITALIZES MATHEMATICS

Every mathematics teacher can well take to heart what Robert Ulich says of Plato: "He [Plato] wished to use mathematics for guiding his guardian-students toward the realization of the Abiding within the flux of things, to show them the eternal dimension in reality, and to lead them in their way toward rational mastery over themselves and their environment."¹⁴

In order to make his subject *live*, the mathematics teacher must intersperse his mathematical presentations now and then with a bit of history. The duty of the mathematician in the classroom parallels what George Sarton says regarding the historian of mathematics:

The main duty of the historian of mathematics, as well as his fondest privilege is to explain the humanity of mathematics, to illustrate its greatness, beauty, and dignity, and to describe how the incessant efforts and the accumulated genius of many generations have built up that magnificent monument, the object of our most legitimate pride as men, and our wonder, humility and thankfulness as individuals. The study of the history of

¹¹ Cassius J. Keyser, *The Human Worth of Rigorous Thinking*, p. 30. New York: Columbia University Press, 1925.

¹² Ryan, *op. cit.*, p. 34.

¹³ Aloysius Rother, *Beauty*, p. 43. St. Louis: B. Herder Book Co., 1917.

¹⁴ Robert Ulich, *History of Educational Thought*, p. 18. New York: American Book Co., 1945.

mathematics will not make better mathematicians but gentler ones, it will enrich their minds, mellow their hearts, and bring out their finer qualities.¹⁵

Here are two instances from the history of mathematics which will exemplify just how a teacher can humanize mathematics, thus enabling it to fit into the integrated program of the Catholic college.

When speaking of the equality of the base angles of an isosceles triangle, or the sum of the angles of any triangle, the mathematics teacher can tell the students about Thales who first deduced these theorems. Thales was a Greek mathematician who lived in the sixth century before Christ. When asked by his fellow citizens what reward he would like for his services to them and to their city, he replied that he only wanted credit for his discoveries.¹⁶

Another example which the mathematics teacher can use to help in the integration under discussion is a study in contrast. It deals with Archimedes, a Greek mathematician of the third century before Christ, and George Riemann, a German mathematician of the nineteenth century. Of all his mathematical and physical discoveries, Archimedes prized most highly the one which states that the volume and surface of a sphere are to the volume and surface of the circumscribed cylinder in a ratio of two to three. Archimedes asked that the figure to this proposition be inscribed on his tomb.¹⁷ Riemann in his short life of forty years furnished mathematics with many new and revolutionary ideas, yet he asked that on his tomb be inscribed the words, "All things work together unto good to them that love the Lord."¹⁸

Examples such as these are numerous. And interesting, indeed, are a student's conclusions regarding them. One need not go into detail regarding student-teacher comments here; it is

¹⁵ George Sarton, *The Study of the History of Mathematics*, p. 28. Cambridge, Mass.: Harvard University Press, 1936.

¹⁶ Eric T. Bell, *The Magic of Numbers*, p. 38. New York: McGraw-Hill Book Co., 1946.

¹⁷ Florian Cajori, *The History of Mathematics*, p. 36. New York: The Macmillan Co., 1926.

¹⁸ Eric T. Bell, *Men of Mathematics*, p. 503. New York: Simon and Schuster, Inc., 1937.

sufficient to state that many thought-provoking incidents gleaned from the history of mathematics can make the study quite "lively."

Mathematics gains much by being a part of the integrated program of a Catholic college. Here it stands alongside other subjects which are perhaps more intensively humanizing and apt to reach a greater portion of the student body. Yet it belongs to a united whole and it must be strong, for the integrated program of a Catholic college is like a chain—the whole is no stronger than its weakest part. But there is a source of strength behind this program when every teacher stands abreast of Saint Paul and knows of the Love that urges on.

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This year's entries in the American Association of School Administrators' school building exhibits indicate the following trends: one-story buildings, single-loaded corridors, bilateral and clerestory lighting, and larger classrooms. Wide use of glass block was not so noticeable as in former years.

The Boy Scouts of America are launching a three-year program to help make and keep America physically strong, mentally awake, and morally good. In 1953, two nation-wide good turns will be carried out: a "Get-out-the-Vote" campaign to encourage citizens to register and vote as part of their citizen responsibility, and a "Blood Donor" campaign in local neighborhoods in co-operation with the American Red Cross.

Montana stands at the top of the list as the state which annually spends the largest sum per pupil on education, according to figure for a recent year. There are only 146,000 children of school age in Montana, and there are 4,000,000 acres of state-owned land from which any income is devoted to the schools.

Report cards on which cartoons are drawn are sent to parents of kindergarten children in DuBois, Pa. Marks are expressed in simply-drawn stick figures which give even kindergartners an idea of the report which is being made to their parents. A few of the twelve items illustrated are: "I show an interest in pictures," "I work and play well with others," "I relax during the rest period," and "I can make things with blocks."

THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS*

A FACTOR ANALYSIS OF VERBAL AND NON-VERBAL TESTS OF INTELLIGENCE by Rev. James Thomas Curtin, Ph.D.

The problem of the nature of and the relationship between verbal and non-verbal tests of intelligence has long been a vexing one in the field of mental measurement. The several investigations that have been made of this problem have attained varying degrees of success. The purpose of this dissertation was to analyze by the factor analysis technique selected verbal and non-verbal tests of intelligence which enjoy comparatively wide use in school testing programs, and to study the relationship existing between the factors they disclose. One set of tests, which studies at this university have established as a measure of cognitive ability, was used as a criterion.

Thirty-one tests, from the Pintner Verbal and Non-Verbal Series, the California Tests of Mental Maturity, and McManama's Exercises in Cognitive Ability were administered to 451 eighth-grade pupils of the Dioceses of Mobile, Alabama, and Harrisburg, Pennsylvania. Accuracy of measurement was provided by strict adherence to instructions and by checking test scores.

The correlations were analyzed by two techniques: Thurstone's unit rank method, on each battery of tests taken separately, and his multiple factor technique of the complete centroid method on all tests taken together.

In the first analysis five factors were found, three verbal and two non-verbal. A rather high degree of correlation was obtained between them. Further analysis revealed two superfactors whose high correlation pointed to a higher order factor.

In the second analysis five factors were revealed: verbal, spatial, numerical, language, and residual. These factors, rotated in an oblique reference frame, when further analyzed, revealed three

*Copies of these published doctoral dissertations are on sale at The Catholic University Press, Administration Building, The Catholic University of America, Washington 17, D.C. Complete listing in catalog sent upon request.

second-order factors; one was verbal, another non-verbal, and the remaining one was difficult to interpret. A single higher-order factor was found, which was very closely allied with the second-order factor that offered interpretation difficulties.

The two analyses agree in general in results: the presence in the tests of correlated lower- and higher-order factors. Some of the tests, particularly those in the California battery, were not clearly defined in the study, revealing, as they did, a high degree of specificity.

THE ORGANIZATION OF RELIGIOUS INSTRUCTION IN CATHOLIC COLLEGES FOR MEN by Rev. Roland Gerard Simonitsch, C.S.C., Ph.D.

The investigation for this study was carried on by the writer over a period of five months in the field. During this time he received the cooperation of heads of Departments of Religion, or their representatives, in thirty-nine Catholic colleges, situated in West-Coast, Middle-West, Middle-East, New England and East-Coast States, and the District of Columbia.

Throughout the study, an effort was made to present not only the data as collected, but also to discern any favorable or unfavorable trends existing in the field today, a knowledge of which might be of assistance to administrators in their effort to better religious instruction and the functional organization of departments.

The study is divided between two major points of interest, namely, the organization of academic programs of Departments of Religion, and the functional organization of Departments of Religion, in relation to teacher and student personnel.

In the first section, the main areas of investigation include the academic aim of departments, programs and curricula, the text books presently used, together with a presentation of pertinent matter regarding content in specific fields of instruction. This section concludes with a survey and study of attitudes toward the unification of departmental instruction and of the means employed to assure effective religious instruction to students at the college level.

The second section, which treats of functional organization, is prefaced with a detailed survey of student and teacher person-

nel. Several problems of interest, pointed up by these data, are then considered in order of their appearance, such as the religious instruction of non-Catholic students, the employment of part-time teachers, the permanency, recruitment, and training of teachers. The remainder of this section is devoted to a consideration of attitudes toward the academic standards of Religion Departments, in comparison with the standards of other departments of a College of Arts and Science, and a presentation of various practices employed as means of establishing and maintaining academic standards.

In the light of data collected, the study emphasizes some of the main interests and attitudes of religious educators, and important trends in the field of religious instruction. Ultimately, and attempt is made to evaluate the data and to present a critique of the status of religious instruction as it exists today.

A STUDY OF TEACHERS' ESTIMATES OF THE INFLUENCE OF OPERATIONAL FACTORS ON THEIR WORK IN CATHOLIC HIGH SCHOOLS
by Rev. James Louis Flaherty, Ph.D.

The purpose of this study was to evaluate the relative hindrance effect on teachers' work of factors inherent in the administrative processes of operating Catholic high schools. The study comprised the selection of a representative group of such hindrance factors, the designing of a schedule with a rating scale whereby the degree of hindrance of these factors might be measured, the determining of the reliability of this schedule, and the application of the schedule to over two thousand individual teaching situations. The hindrance effect of twenty-four factors was investigated and analyzed statistically.

The results of the study reveal that the three most hindering factors were heterogeneity of classes, parental indifference toward home preparation for school, and excessive teacher loads. Other factors which influenced the effectiveness of teacher work significantly were size of school, manner of school control, and type of pupil personnel. The amount of teaching experience was not found to alter significantly the pattern of influence determined by the factors in general.

HIGHER EDUCATION NOTES

Direct Catholic collegians toward teaching careers is the recommendation of the Committee on Faculty Education of the College and University Department of the National Catholic Education Association. Reporting at the association's recent convention in Kansas City, Mo., Rev. Francis L. Meade, C.M., of Niagara University, chairman of the committee, predicted that beginning about 1958 Catholic college enrollments will grow by leaps and bounds and will surge upwards till about 1967 before levelling off. The future demand for teachers in Catholic colleges and schools, Father Meade's report goes on to say, will be so great that religious teachers will not suffice, and a large corps of lay men and women should be trained now to meet the need. "It seems clear to us," the report states, "that if we are not willing to expand our facilities and our staffs to care for the coming increased student load, then we are driving young Catholic men and women to seek college and university education without God, without the teaching of the moral law, and in an atmosphere where religion is all too often scoffed, derided, and denied."

The responsibility of Catholic colleges and universities in preparing teachers for Catholic elementary and secondary schools is also a matter of very serious concern. A study, recently completed at The Catholic University of America by Sister M. Brideen Long, O.S.F., entitled *An Evaluation of Catholic Elementary School Teachers' Pre-Service Education*, points out many weaknesses in the elementary-school-teacher training programs of Catholic colleges. This study will be published by The Catholic University of America Press this summer.

The spectacular increase in universities and colleges in the United States in the last quarter-century, from 399 to 904 institutions, is reflected in the sixth edition of *American Universities and Colleges*, published by the American Council on Education last month. At the same time the Council issued the third edition of *American Junior Colleges*, covering 575 ac-

credited two-year institutions. The two volumes together present approximately a million and a half words of factual descriptive data on accredited higher schools—history and control of each school, fees, number of and subject-field of faculty members, admission, degree, and general requirements, fall 1951 enrollments, scholarships and loan funds available, housing, library facilities, and so forth. Eighty-three four-year colleges and universities and ninety-four junior colleges have been accredited since the 1948 editions of these two handbooks. Both volumes are customarily published every four years.

Kappa Gamma Pi's 1952 Short Story Contest winners were announced last month. First prize went to Miss Margaret W. Donohue, a senior at St. Mary's College, Notre Dame, Ind., for her story, "Last Judgment"; second prize winner was Miss Marian E. Redle, a junior at St. Mary's College, Xavier, Kan., for "Funny Man."

Kappa Gamma Pi is holding four regional conventions this year. The first convention took place in Wilkes-Barre, Pa., May 2-4; other meetings are scheduled for Los Angeles, June 21-22; Portland, Ore., August 16-17; and French Lick Springs, Ind., August 22-24. Identical programs are being presented at each meeting.

UNESCO will award scholarships through Pax Romana to four students who will attend the twenty-second world congress of Pax Romana in Montreal, August 24 to September 1. The scholarships will be awarded to aid students from Peru, France, Italy, and South Africa. Jaime Torres Bodet, UNESCO director, said that the scholarships are a tribute to Pax Romana's "great work in the universities of the world" and that the scholarships were founded for the first time this year from a fund of \$36,000 budgeted to aid international groups which further the aims of UNESCO. Headquarters of the congress will be the University of Montreal, but plenary assemblies will be held also at the University of Toronto and Laval University in Quebec.

A dual scholarship for a Negro and a white student will be awarded by Regis College, Denver, Colo., as a memorial to a Regis Negro student, Walter Spring, who was killed in World War II. The scholarships cover all college expenses.

SECONDARY EDUCATION NOTES

Do you hear bells? Does the public-address system in your school bother you? Are you perturbed by the assignments given your pupils by other teachers? These are rather personal questions, and they are not exactly the kind discussed in a new book by Rev. J. Louis Flaherty, superintendent of schools of the Diocese of Richmond. *A Study of the Effect of Operational Factors on Secondary School Instruction* (Washington: The Catholic University of America Press, 1952. Pp. 81. \$1.00) does, however, bring to light those phases of school operation which interfere with the effectiveness of teachers. It is limited to what the author calls "non-personal" or "operational" factors and their handicapping effect on teachers. The ratings of 2,025 Catholic secondary teachers (sisters, brothers, and priests) on the handicapping effect of twenty-four operational factors are analyzed, and the relative hindrance to teachers of each factor is pointed out. Of interest are the comparisons of the extent of perturbation caused by these factors in men and women teachers, in schools of different sizes, and in schools under different types of administrative control. Since most of the disturbing factors which handicap teacher effectiveness emerge from a lack of wisdom in administrative planning and from a lack of administrative control over both teachers and pupils, this study should be considered seriously by high school principals.

High school and college relations and the problems involved in initiating programs to better these relations are discussed in a report of the Committee on High School-College Relations of the North Central Association of Colleges and Secondary Schools, published in *The North Central Association Quarterly* for April, 1952. Seven problems are outlined in the report: (1) the need for professional contacts between school and college personnel, (2) the need for evaluating existing types of contacts, (3) the need for an up-to-date study of the status and trends in requirements and of actual practices in admitting students to college, (4) the need for statements of specific knowledges and

skills required for success in particular college courses and curricula, (5) the need for colleges to assist students in making satisfactory adjustments after they arrive on the campus, (6) the need for better articulation of instruction in the two institutions, and (7) the need for a study of the scope and quality of programs of teacher education for secondary school and college teachers. The report contains many suggestions as to how high schools and colleges might go about solving these problems. One suggestion is that arrangements should be set up for representatives of schools and colleges to meet more frequently to consider their mutual problems.

SDS goes national! With the first publication of its own newspaper, *SDS News*, SDS (Supply the Demand for the Supply of modest fashions) intends to blanket the country with its demand for modesty in dress and to arouse into action Christians who realize the necessity of being pure. SDS started out as a small campaign; it is now a powerful movement. Leaders in the crusade are Catholic high school and college girls of Cleveland and Chicago. Included in the first issue of *SDS News* are the SDS standards in feminine fashions which were drawn up by the student crusaders themselves. For information on SDS, write to Room 202, 506 S. Wabash Ave., Chicago 5, Ill.

School-community relations were highlighted at Central Catholic High School (Allentown, Pa.) this year, according to a report received from Rev. Henry J. Huesman, principal. Last October, Central Catholic joined with other Catholic schools and the public schools of Allentown in Business-Education Day; the reverse of this project was held in March. On April 3, Central Catholic played host for the second annual Lehigh Valley Spelling Bee, sponsored by Allentown newspapers, in which pupils from seventy-eight schools, Catholic and public, participated. First and second prizes in the bee went to pupils of Central Catholic. The sixth annual East Penn Science Fair was held in Rockne Hall at Central Catholic, April 18. Twenty-nine Catholic and public high schools took part. Central Catholic pupils won two first prizes and one second prize.

ELEMENTARY EDUCATION NOTES

One of the special features of the Thirty-fifth International Eucharistic Congress held in Barcelona last month was the presentation of a spiritual bouquet from the school children of Spain in tribute to the Blessed Sacrament.

Months before the Congress, the Ministry of National Education had asked teachers to encourage school children to participate in the Congress, while the General Office of Primary Education had issued a leaflet intended to help the youngsters prepare themselves for the event. In countless schools, children joined in reciting a special prayer to ask the Eucharistic Lord for a happy outcome of the Congress. Each day, they recited Eucharistic poems, enacted religious plays, and sang hymns to the Eucharist. Each spiritual act performed by the children was recorded symbolically on special cards in classrooms throughout the country. A Holy Communion or visit to the Blessed Sacrament was indicated by a grain of wheat, a rosary by a flower, and an act of charity by a grain of incense. The total of these offerings from all parishes of Spain was computed and made known on the second day of the Eucharistic Congress.

A survey of current organization for, and procedures in remedial teaching in institutions represented in the membership of the National Association of Remedial Teachers was undertaken by William S. Gray during the past year. Data gathered by Gray reveal that a sizable number of the 217 schools included in the survey have undertaken developmental reading programs for their pupils on the assumption that developmental reading is theoretically one of the most important phases in a school's reading program.

A large majority of the schools provide for mild reading disability by means of a group corrective program. The investigator finds it somewhat disconcerting to note that more than one-half of the participants claim only 1 to 10 per cent of their pupils receive such group remedial instruction. Reading tests indicate that in most schools a much larger proportion of pupils need

corrective attention. Most of the schools schedule these corrective classes as part of the regular school day in order to give greater scholastic status to the remedial work and to provide for frequent meetings of the groups. Concerning individual remedial instruction in reading, again more than half of the schools represented in this study report that they provide individual remediation for pupils who are markedly retarded.

The information gathered in this investigation also indicates that remedial and corrective instruction in the basic skills other than reading is not an especially common practice among the schools although a considerable number offer remedial instruction in spelling, language usage, or arithmetic, and some make special provision for the correction of speech difficulties.

A detailed analysis of the data derived from this study is available on a loan basis from the Educational Records Bureau, 21 Audubon Avenue, New York 32, N. Y.

Maria Montessori, an Italian educational reformer, whose death last May was noted by all educators, is credited for having given millions of children greater freedom from school discipline. An article in the *New York Times* (May 7, 1951) refers to her as one of the first advocates of progressive education. The basis of Montessori's system, which influenced education all over the world, was freedom of self-expression for children with a minimum of interference and control from their teachers. Fundamental among Montessori's principles of education was her belief that children are essentially serious-minded and are eager to educate themselves if given a chance. She insisted that children be allowed freedom to move about in the classroom and that their activities be voluntary rather than enforced by an outside discipline.

Typical adult opinion overemphasizes the value of color *per se* and underrates the importance of other qualities in illustrations for children. This conclusion was reported in the April issue of the *Elementary School Journal*. Approximately 1,100 children in Grades I to VI inclusive, in four different schools, and 725 adults participated in the study which aimed to discover

children's preferences for color versus other qualities in illustrations.

From the facts compiled in this study, it seems that if different pictures include the same subject matter, most children prefer an uncolored one which gives them an impression of reality to a colored one which does not seem to conform to reality. Furthermore, if the different colored pictures include the same subject matter, most children prefer a less colorful one which gives a greater appearance of reality to more colorful ones which appear less lifelike. However, if two pictures are identical in all other respects, the greater number of children prefer a realistically colored one to an uncolored one.

Apparently then, in looking at a picture a child attempts first to recognize its content. Assuming a certain content, any picture proves satisfying to the child in proportion to its success in making that content appear real or lifelike. Whether it is colored or uncolored is less important than the semblance of realism.

Use of cane, birch, and rod in enforcing discipline is endorsed by 89 per cent of the teachers in England, report two prominent educators in a study made at the request of the British Ministry of Education, according to an AP London dispatch.

Only 8 per cent of the British teachers consider corporal punishment as a means of doing more harm than good. The majority agree that applying the rod is "not a highly effective deterrent," and would advocate such application as a last resort. However, they list several types of behavior which justify the use of the rod: malicious destructiveness, willful disobedience, bullying, stealing, indecency, obscene writing or drawing, lying, cheating, and truancy. A study of students' attitudes reveals that boys and girls don't fear being caned more than other forms of punishment. Boys ranked whipping fourth among common disciplinary devices they would like to avoid, while girls placed it second.

Legislation to end the deplorable conditions under which children of migratory families live should have high priority in any Federal program established for migrant workers, the National Council of Catholic Women and other national organiza-

tions declared in a statement sponsored by the American Public Welfare Association.

Also included in this statement was a request for \$181,000 to be used in developing special teaching materials and methods suited to the needs of migrant children. Though this request was incorporated in a bill which makes money available for the Federal Security Agency, it was cut from the revised form of the bill as finally approved by the House of Representatives. The scrapping of this petition was explained by Representative Fogarty of Rhode Island, "Children of migratory workers are becoming a real social problem, but because of economy we do not think we should allow any money to start a new program this year."

According to H. A. Dawson, executive secretary of the Department of Rural Education of the NEA, the annual figure of one million functional illiterates comes largely from the 600,000 families engaged in migratory agricultural labor in the United States. Dawson states that the present generation of children from migratory families is receiving even less schooling than their parents. Approximately half of such parents have received less than a fourth-grade education.

Teacher shortage in the elementary schools of the nation will continue to be acute during the coming academic year, states the NEA in its annual report on teacher supply and demand. Ray C. Maul, research associate for the National Commission on Teacher Education and Professional Standards, calculates that 60,000 teachers will be required to replace teachers who will leave the profession; 10,000 to relieve heavy teacher loads; 20,000 to care for increased school population, and 70,000 to replace teachers with inadequate preparation. The need for this total of 160,000 teachers arises from the fact that in an eleven-year period (1940-1951), the number of children under twelve years of age has increased almost 10,000,000. "Where the total elementary school population in 1946 was 20,000,000, it will reach the figure of 30,000,000 in 1958," reports Maul.

Actually, the elementary schools will get 32,443 teachers with four years of training from the June graduating classes.

NEWS FROM THE FIELD

Most Rev. Archbishop Joseph E. Ritter of St Louis was elected the new president general of the NCEA at its recent convention in Kansas City, Mo. Resolutions adopted at the convention stressed the following points: (1) Recent events have sharpened the community's awareness that all its activities, social, economic and political, should be guided by moral principles, the knowledge and practices of which must be developed in its youth. (2) A community which understands its democratic heritage must recognize in its traditions an educational diversity that has fostered in our culture a living unity and not a dead uniformity. (3) Catholic schools should strengthen their desire to know and to meet the concrete needs of the community and fully to prepare themselves for the rapidly expanding school population. The theme of the convention was "Catholic Education and the American Community."

Rt. Rev. Frederick G. Hochwalt, secretary general of the association, addressing the delegates, reiterated the traditional Catholic position on the American public schools by outlining a five-point Catholic policy: (1) Catholics believe in the public schools. (2) Catholics believe that as citizens, like all other citizens, they have an obligation to pay taxes for the adequate support of the public schools in their community. (3) Catholics have not interfered and will not interfere with the justifiable expansion of the public school system. (4) Catholics have a civic duty to take an active interest in the welfare of the public schools in their community. (5) Catholics have great admiration for the rank and file of public school teachers, who in a spirit of self-sacrifice and dedication to American ideals have stuck to their posts despite the relatively low salaries paid to them in many localities.

Contra Conant! Comments made recently by public school superintendents, heads of private schools, Protestant religious leaders, authorities on American jurisprudence, and editors of secular newspapers on the charge made by President James B.

Conant of Harvard that non-public schools are "a threat to our democratic unity" should indicate to Dr. Conant that it is he himself who is "divisive." Referring to the Conant charge, Dr. Alexander Stoddard, superintendent in Los Angeles, told *The Tidings*, Los Angeles archdiocesan weekly: "I regard our private schools as an integral part of our great system of American education. I think it would be nothing short of tragic if all our schools were public schools. The private schools of our country make a real and necessary contribution to the total educational scheme for which America is famous throughout the world." Dr. Herbert C. Clish, superintendent in San Francisco, said that good citizens should work together for the Nation's welfare rather than introduce "divisive ideas which can bring only ill feeling and fail to advance the cause of education as a whole." Dr. Clish recalled in his statement that at a recent Dallas, Tex., meeting of school superintendents he stated that he felt it was "most unfortunate that Dr. Conant's talk should cause a cleavage between the public schools and independent schools since these two groups have been working very coöperatively together for the welfare of children and youth throughout the United States." Speaking in Dubuque, Ia., last month, Dr. Willis A. Sutton, superintendent emeritus of the Atlanta Ga., public schools, stated: "I dread to think of what would happen to America if all the parochial schools would close." He said that he could not agree "with those who say that the parochial school has no place in our country." Asked by NCWC to comment on the Conant charge, Dr. Hobart M. Corning, District of Columbia superintendent, said: "It has always been good American practice, in connection with the requirement that all children must attend school, to allow parents to exercise their discretion as to where their children will be educated, whether in public, in private or in parochial schools." Recalling the reply, "We have no king but Caesar," made by the chief priests in answer to Pilate's question, Very Rev. James A. Pike, dean of the Protestant Cathedral of St. John the Divine, New York City, said that "in the same spirit are the attitudes expressed by President Conant."

BOOK REVIEWS

ETHICS: A Textbook in Moral Philosophy by Vernon J. Bourke.
New York: The Macmillan Company, 1951. Pp. xii + 497.
\$4.25.

In recent years integration has been the focal point of many learned discussions. Perhaps the most noteworthy feature of Dr. Bourke's excellent treatise on moral philosophy lies in the integration of the speculative and practical aspects of the philosophy of St. Thomas. In the enunciation of moral principles and the solution of ethical problems there is a continuity and development of thought consistent with the speculative premises of Thomistic thought. This philosophical interlacing of the speculative and practical realms necessitates a happy departure from the shallower, legalistic approach too long dominant in textbooks of avowed Thomistic ethics. Precisely because Dr. Bourke's book is grounded so firmly upon the speculative tenets of St. Thomas' philosophy, it would be disastrous to attempt teaching it to undergraduate students unacquainted with Thomistic metaphysics and philosophy of man.

There is a still more remarkable aspect of integration in this work of Dr. Bourke—the integration of moral philosophy and moral theology. In the first two chapters differing positions on the delicate and intricate problem of man's end are presented with a clarity that is superb. In emphasizing the supernatural end of man there emerges a truly Christian ethics which is related to and distinct from, though not separate from, moral theology. Frequently throughout the text, after the imperfect and tentative ethical solution to a problem has been presented, notice is given to the fuller and more perfect answer of Thomistic moral theology. (A lucid example of this is found on pp. 42 and 43, where the complete answer to the unruliness of human emotions or passions is found in the revelation of man's Fall, the doctrine of original sin, the loss of preternatural gifts.) But integration does not imply the mixing of theology and ethics; rather it emphasizes the need of integrating both sources of

moral knowledge, faith and reason, in order to avoid the inadequateness, the incompleteness of the "natural" man.

Another refreshing return to the wholeness of Christian Thomistic thought is the restoration of the virtues to their keystone position in moral reasoning. With meticulous accuracy Dr. Bourke distinguishes the area of moral science from that of prudence. Then in "Ethical Problems," the second portion of the book, he integrates the virtues with the moral life of the student, the life of Christian virtue. It is in this latter section of his book, the application of general, stable moral principles to current moral problems, that Dr. Bourke adapts and extends in consistent fashion the moral reasoning of St. Thomas. And just as the book begins with an emphasis on the supernatural end of man, so it ends with the application of the theological virtues to the supernatural life of the student-ethnician.

At the end of each of the first eight chapters which form the theoretical background essential for a scientific understanding of moral philosophy there is an appendix of pertinent texts selected from the works of St. Thomas and translated into English. Students who do not handle Latin with facility will find these texts invaluable for most of them cannot be found in English translations elsewhere. Moreover at the conclusion of each chapter there is a set of recommended readings representative of the finest thought, current and historical, on moral science. Many of these supplementary writings are suitable for the student; others, particularly foreign-language items, are indispensable for the professor. From a negative point of view Dr. Bourke should be commended highly for refusing to encumber his text with inept and inaccurate summaries of ethical "opponents," so unintelligible to the undergraduate mind.

A word of unfavorable criticism may now be in place. In his treatment of the common good I believe that the author should have presented the views of Dr. Charles De Koninck, thus indicating to the students that the question has not been settled definitively.

Very possibly this work will not win any popularity contests with college students. To appreciate the profundity of the subject-matter acute personal thought is demanded. Fortunately

this cannot be avoided in a mature treatment of moral philosophy. Too frequently in the past college texts have drugged the minds of students with anemic substitutes for philosophical speculation. Dr. Bourke's is a philosophical book and a highly superior one. The Christian Wisdom Series is off to an auspicious start.

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NATURAL THEOLOGY by Gerard Smith, S.J. Christian Wisdom Series. New York: The Macmillan Company, 1951. Pp. xvi + 297. \$3.50.

American Catholic education has not been blessed with many textbooks in metaphysics, and among those that have appeared it has been difficult to find one that did justice to the eternal truths and was at the same time suitable to the purposes of the classroom. In recent years, several attempts have been made to satisfy this need, but no one has succeeded so well as the editorial board of the *Christian Wisdom Series* when it presented American teachers with Father Gerard Smith's *Natural Theology*.

Father Smith's is not an easy manual. Never does he sacrifice the dignity and profundity of his subject to a vain desire for popularity and simplification. Rather he seems to be guided at all times by a deep love for the truth he is presenting and of the teachers and students he is serving. He gives us a straightforward study in which clarity and exactness are the ideals.

In any evaluation of *Natural Theology* as an instrument of instruction, one must remember that it is subtitled *Metaphysics II* and that it is a member of a series of textbooks whose *raison d'être* is to serve the purposes of a college teacher. Final judgment cannot be passed upon it until it can be seen in the context of its fellows, especially of *Metaphysics I*, upon which it must heavily depend. As one studies it, one fact is constantly evident: it presupposes a good grounding in introductory metaphysics, in the philosophy of knowing and in the history of philosophy. Definitely it is not a text for students who have not fulfilled these prerequisites.

In his introduction, Father Smith studies the nature of Theology and assigns it its place among the philosophical disciplines. After this definition of the limits of his subject, he divides the work into two parts: The Existence of God and The Names of God. The first part is concerned with the possibility of proving the existence of God, the nature of the proof, and the ways in which that existence can be proved. The second part treats of the other traditional doctrines of natural theology: the perfections of God, analogy, the knowledge and will of God, the virtually transitive actions of God and divine providence. An appendix presents in a concise fashion the Jesuit-Dominican dispute *de auxiliis*. To each chapter is appended a selected bibliography, topically arranged; and the whole work concludes with a general bibliography of both primary and secondary sources.

In a short review it would be impossible to discuss the many interesting features of this work. Let us look at but one of them. In his foreword, Father Smith writes: "In this book I have tried to do that job of assembling and establishing propositions, not by way of reporting or of giving the results of my thinking, but by expressing the thinking itself which led to the conclusions." Here is clearly expressed the ideal that should guide all writers of textbooks in philosophy. And Father Smith has sincerely attempted to adhere to his principle throughout. But there are two instances in which there is, perhaps, room for differences concerning his method.

First of all, a good teacher of philosophy must admit that the correct approach to his subject is through the history of philosophy. Father Smith introduces an abundance of historical material into his work. But the question might be asked: Does the student come to a realization of the correct approach to a problem through a study of the defects and inadequacies of incorrect approaches, or does he see the defects and inadequacies when he has finally found the truth? Father Smith seems to choose the former method. But does it conform with his expressed ideal?

Secondly, the presentation of the ways of proving the existence of God is preceded by a discussion of the possibility and nature of this proof. We do not wish to enter the dispute

whether the question: Can the existence of God be proved? belongs to the province of philosophy. The question we wish to ask is this: Can one study the possibility and nature of a proof before he has found that proof? Would it not be more in accord with the purposes of the author to show the validity of what he has done, rather than to attempt to show the validity of what he is about to do? It seems that he would then be more truly "expressing the thinking which led to the conclusions."

Whatever may be the final judgment of teachers on these questions, it remains that Father Smith has performed a distinct service for our American colleges. All teachers and students of philosophy should be thankful to one who has served them so well.

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GUIDE TO REFERENCE BOOKS by Constance M. Winchell. Seventh Edition. Chicago: American Library Association, 1951. Pp. xvii + 645. \$10.00.

Fifty years have passed since the first edition of this classic manual; for three decades the name of Isadore G. Mudge appeared as the editor. Now her successor as Reference Librarian of Columbia University has brought out a new edition which follows closely the organizational pattern of its predecessors but in a slightly larger format, pleasingly redesigned.

Although this seventh edition is intended as a new "basic" volume, there are still references to older marginal titles in the sixth edition; consequently, that volume should not be discarded. It is the intent of the editorial committee to follow this basic edition with a "series of supplementary volumes in specialized fields." In fact, in some areas as science and technology, the two volumes by Hawkins might be cited as cases where the supplements are already available. For Catholics the need can be further shown by citing the omission in Winchell of Heimbucher's *Orden und Kongregationen der katholischen Kirche* (better than Helyot, No. K223), the two sets of modern English translations

in patristics (*Ancient Christian Writers* and *Fathers of the Church*), the basic textual editions such as the *Corpus Scriptorum Ecclesiasticorum Latinorum* and the corresponding ones for Greek and Eastern authors. The first volume of Quasten's *Patrology* (1950) appeared too late for inclusion.

In American church history, one might consider adding Shearer's *Pontificia Americana*; Stock's *Consular Relations between the U.S. and the Papal States, 1797-1870*, and *United States Ministers to the Papal States, Instructions and Dispatches, 1848-1868*; Shea's four-volume *History of the Catholic Church in the U.S.* (which served as good source for O'Neill's answer to Blanshard), and various works of Guilday dealing with the national pastorals and councils. In American history the *History of American Life* series would appear preferable to the *American Nation* set, and the *Chronicles of America* might be considered as another possibility.

Although the major French Catholic encyclopedias, such as the *Dictionnaire de theologie catholique* are given adequate mention, the more recent *Catholicisme* (Letouzey, 1947-) is omitted. So, too, are the smaller one-volume compendia, such as Aigrain's *Ecclesia* and *Liturgia*, Bardy's *Le Christ*; Brillant, Nedoncelle and Coppens' *Apologetique*; Brillant's *Eucharistia*, and Jacquemet's *Tu es Petrus*. In Church history, Mourret (K190) is included, although rapidly being superseded by the Fliche-Martin *Histoire de l'Eglise* of which the early volumes are already in English. In Canon Law, the *Codex Juris Canonici* is not found, a serious flaw, nor are the more specialized Potthast-Jaffe *Regesta*. A few others that might be considered are Preuss' *Dictionary of Secret and Other Societies*, E. F. Smith's *Baptismal and Confirmation Names*, the *Index librorum prohibitorum*, the National Catholic Welfare Conference's biennial *Directory of Catholic Schools and Colleges*, and the *Index to Catholic Pamphlets*, by this reviewer. To some extent, these omissions reflect the absence of a Catholic adviser, and, secondly, the fact that Columbia's major interests are in other fields.

Now to accent the positive. In the chief section devoted to Catholic titles (Nos. K169-K223) are fifty-five basic references to such works as the *Catholic Encyclopedia*, the *Annuario Pontificio*,

the *National Catholic Almanac*, the *Acta Sanctorum*, the Mann and Pastor sets in Church history, the Migne patrologies, etc. Scattered throughout other areas, e.g., "Biography," will be found some twenty or thirty additional Catholic references of high caliber.

This seventh edition contains about 5,500 entries in comparison with about 4,000 in the sixth edition. "The arrangement by subject approach has been used throughout, that is, bibliographies, indexes, dictionaries, biographies, etc., are listed with the individual subjects so that *Index Medicus* is under Medicine rather than Periodical Indexes and *Who's Who in American Art* is under Fine Arts instead of Biography." This is a wholesome change from a tradition based too long on form emphasis throughout the Dewey classification and followed even in the bibliography (Z) section of the Library of Congress tables. Cross references within the text are numerous and are supplemented by a superb index of 128 three-column pages.

Like the earlier editions, the seventh is planned to serve both librarians and scholars. Faculty members and students will find it a most useful tool for any area outside their own specialties and surprisingly helpful even in well-known areas. It is highly recommended for college and university work. A special word of commendation would also appear to be due the Columbia University authorities for their encouragement and promotion of the project since 1902.

EUGENE P. WILLING.

Director of Libraries,
The Catholic University of America.



SECONDARY SCIENCE EDUCATION by Harrington Wells. New York: McGraw-Hill Book Co., 1952. Pp. x + 350. \$4.25.

The conspicuous absence of books in the field of secondary science teaching makes this newest addition immediately appealing to those who have been searching for a text or supplementary material. To understand the purpose and structure of the book, we must realize that its "job analysis" approach is based on two assumptions which the author deems necessary in following

a seminar approach. This presupposes a prerequisite technical preparation on the part of the student in regard to basic materials and skills which requires mastery of subject detail and of source materials as well as comprehension of generalized principles in subject fields. The second assumption is that by means of a broad, general education, the user of the book has acquired in some degree the maturity of viewpoint and breadth of concept which is necessary for effective teaching.

These two assumptions must be basic in consideration of the possible use of this book. As a result of these requirements, its use is not limited to undergraduate students but may be even more fruitful in in-service and graduate work.

The functional approach to teaching forms the core around which the stimulating material is presented as shown by introducing the student firstly to the integrated science program which is the theme throughout the treatment of the field of secondary science education. This is because the author feels that the only single criterion by which secondary science teaching must be judged is performance in terms of effective high school preparation for later life. Following this theme, the book demonstrates the requirement that a scientist be an idealist, realist, and pragmatist, and that these qualities in him must work together harmoniously if he is to be a good science teacher.

After the stage has been set in theory, the practical application follows—in the fields of general science, general biology, botany, zoology, chemistry, and physics. The breadth of treatment is such that it affords materials to fill the needs in almost any field desired.

The second part deals almost entirely with resource aids for the busy teacher or the opening of the wealth of materials which are possible to the undergraduate when he enters the field of teaching.

E. J. LA MAL, O. PRAEM.

St. Norbert College,
West De Pere, Wis.

THE PSYCHOLOGY OF ADOLESCENCE by Alexander A. Schneiders.
Milwaukee: Bruce Publishing Co., 1951. Pp. xii + 550. \$4.00.

The subtitle for Schneiders' book, *A Factual and Interpretive Study of the Conduct and Personality of Youth*, appears to describe the text itself quite accurately. The findings of empirical investigations of adolescents and of their problems are reported. The author goes beyond that to interpret these findings and to integrate them. More than that, he makes it a point to explain these data and the adolescents concerned so that those who read his book will have some answer to the *why* of their conduct as well as knowledge about the conduct itself.

On page 103, under "Other Motivational Hypotheses," we find: "... there is the doctrine that human motivation is predominantly rational, that human beings for the most part act from reason. That is as bad as saying that all human conduct is instinctive; and it is just as contrary to actual fact." That statement, even with the further explanation which follows, will not be appreciated by many whose training has progressed along the lines of rational psychology and philosophical argumentation. It is to be hoped sincerely that Schneiders' explicit statement, reiterated, at least implicitly, throughout the work, will be assimilated and adapted for practice by all Catholic educators.

Certainly, man is a rational animal all right, but few of us attain the stature of perfect men. Rationality is purely potential in early infancy and comes to actuality gradually throughout life if the conditions are right for its emergence. One of the greatest functions of education is precisely to promote that emergence. So long as we persist in emphasizing in our thought that boys and girls are rational, so long are we likely to neglect our duty to help them achieve rational control.

Space does not permit detailed discussion of the whole book. But if such discussion were possible the outcome of it all would be to convince that this *Psychology of Adolescence* is very worth having and worth studying. Psychology is not enough for the Catholic educator, it is true, for it does not deal with the great realities of the supernatural state which is normal for his charges. Nonetheless, a prudent understanding of the psychology of the adolescent will serve as the best possible basis for promoting de-

velopment even in that order of grace, since it is based on the order of nature.

F. J. HOULAHAN.

The Department of Education,
The Catholic University of America.



A SHORT LIFE OF OUR LORD by Patrick J. Crean. Westminster, Md.: The Newman Press, 1951. Pp. xii + 230. \$2.50, cloth; \$1.25, paper.

This is the first American printing of this part of the Scripture Textbooks for Catholic Schools series, published in England under the general editorship of Rt. Rev. John M. T. Barton. The English edition of this volume first appeared in 1945.

The favorable notices given to the other volumes of this series in *The Catholic Educational Review* are equally deserved by this new volume. It is written for youth, roughly between the ages of twelve and eighteen, and directed toward British readers, as is indicated by such statements as that Palestine is not much larger than Wales. American readers might find a good comparison in the size of the State of Massachusetts. One is favorably struck by the author's refreshing conviction that teenagers are not babies nor ignoramuses, but persons who can actually think and develop a more than monosyllabic vocabulary. Hence, he uses long and technical terms, giving at the same time their meaning in simple language. Another point which deserves mention is the author's acquaintance with the best in modern scholarship in the field of Sacred Scripture. Instructional aids included in the book are some fine photographs of Palestinian scenes, maps, and plans of the Temple.

The book is charmingly written in dignified, yet not stilted, language. All the events in the life of Our Lord are not recounted, as the title should indicate—it is a *short* life. No bibliography is given; this, no doubt, will be supplied later in the series when Father Bird's *A Study of the Gospels* is published.

All in all, Father Crean's work is excellent, eminently fitted to its purpose. It is recommended to all who teach the life of Our Lord in high schools. The least these teachers could do

is read the volume carefully themselves. It is the reviewer's conviction that after reading it they will recommend it to their pupils.

JOHN P. WEISENGOFF.

School of Theology,
The Catholic University of America.

BOOKS RECEIVED

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Anderson, Irving H., and Dearborn, Walter F. *The Psychology of Teaching Reading*. New York: Ronald Press Co. Pp. 382. \$4.75.

Bogue, Jesse P., (ed.). *American Junior Colleges*. Third Edition 1952. Washington, D.C.: American Council on Education. Pp. 604. \$7.50.

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Howes, Raymond F., (ed.). *Women in the Defense Decade*. Washington, D.C.: American Council on Education. Pp. 110. \$1.25.

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